

173

MĀDHYOPANIṢAD

SWĀMĪ ŚARVĀNANDA



SRI RAMAKRISHNA MATH
11, RAMAKRISHNA MATH ROAD
MYLAPORE, MADRAS 600-004

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PRASNO PANISAD.

*Including the original verses, construed text (anvaya),
with a literal word by word translation, English
rendering of each stanza, copious notes
and Introduction*



BY
SWĀMĪ ŚARVĀNANDA



SRI RAMAKRISHNA MATH
16, RAMAKRISHNA MATH ROAD,
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NOTE ON TRANSLITERATION



In this book Devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out: f, q, w, x and z are not called to use; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, इ and एः respectively and never औ, औः, ऐ and ऐः or other values which they have in English; t and d are always used for त् and द् only. One *tilde*, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. The letter c alone represents च्. Since the natural function of h will be to make the aghoṣa ghoṣa (e.g., kh, ch, ṭh, th, ph, gh, jh, ḍh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and श् values: hence ch here is छ् and s, h स्, ह्. The vowel औ, is represented by ऋ because ri, legitimate for ऋ only, is out of place, and the singular ऋ is an altogether objectionable distortion. The *tilde* over n represents ञ्, ण्. Accent mark over s gives ं, स्; dots above m and n give anusvāra, (—·) म् and न्, न्, respectively.

Dots below h and r give visarga (:), ḥ, and ḷ, ḫ respectively. Dots below s, n, t and d give their corresponding cerebrals ṣ, ṣ, ṭ and ṭ, ṣ, ṇ, ṭ, and ṭ; and macrons over a, i, u and ḫ give ā, ā, ī, ī, ḫ, and ḫ respectively. Macrons are not used to lengthen the quantity of e and o because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full is as follows:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū. ऋ ḥ, ऋ ḫ, ए e, ओ o, ऐ ai, औ au, —· ṁ, : ḥ, क् k, ख् kh, ग् g, घ् gh, ङ् ṇ, च् c, छ् ch, ज् j, झ् jh; ब् ṁ, द् ṭ, त् ṭh, व् ḍ, ढ् ḍh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r, ल् l, व् v, श् s, ष् s, स् s, ह् h.

INTRODUCTORY NOTE

THIS Upaniṣad has derived its name from the six Praśnas or questions it contains. It belongs to the Atharvaveda and is probably of the Pippalādaśākhā. Śaṅkara calls it a Brāhmaṇa complementary to the Mantra Upaniṣad, i.e. the Muṇḍaka, which also belongs to the same Veda. There are six chapters in the Upaniṣad, and each begins with a question. The first question refers to the origin of the created beings, the second to the constituents of the human personality, the third to the nature and origin of Prāṇa; the fourth is about the psychological aspect of the human personality, the fifth about Praṇava, and the sixth about the metaphysical principle in man. Like the Taittirīyopaniṣad, it also takes the reader gradually from the gross to the subtle principles of life, revealing one by one all the folds of Matter that enwrap the Ātmān. Moreover, in this Upaniṣad alone we find a clear mention being made of the creation originating from Matter and Energy.

॥ॐ तत् सत् ॥

PEACE INVOCATION

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुषुप्तुवा॒सस्तनूभिर् व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्चवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्ताक्ष्यर्ये अरिष्टनेमिः स्वस्ति नो वृहस्पतिर् दधातु ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

*Om. bhadram karnebhīḥ śṛṇuyāma devāḥ, bhadram
paśyemākṣabhiryajatrāḥ;
sthirair aṅgais tuṣṭuvāṁśas tanūbhir, vyaśema deva-
hitam yadāyuh.*

*svasti na indro vṛddhaśravāḥ, svasti naḥ pūṣā
viśvavedāḥ;
svasti naś tārkṣyo arisṭa-nemīḥ, svasti no
bṛhaspatir dadhātu.*

Om śāntīḥ, śāntīḥ, śāntīḥ.

*devāḥ O gods (or worshipful Ones) karnebhīḥ with
the ears (of the teacher and the disciple) bhadram what is
auspicious (i.e., words of the scripture etc.) śṛṇuyāma
may we hear yajatrāḥ efficient to sacrifice (vayam we)
akṣabhiḥ with eyes bhadram what is auspicious (sacrifice,
worship, etc.) paśyema may we behold sthiraiḥ perfect
(lit. firm) aṅgaiḥ limbs and organs tanūbhiḥ bodies (yuktāḥ*

vayam we having) tuṣṭuvāṁsaḥ singing (your praise) *devahitam* allotted by the Lord *āyuh* span of life *vyaśema* may we obtain fully *vṛddhaśravāḥ* He who is glorified in the scriptures by ancient preceptors *indraḥ* the Supreme Lord *nah* for us *svasti* prosperity (in our study and in the practice of what is learned) *dadhātu* may confer *viśvavedāḥ* all-knowing *pūṣā* Pūṣan (lit. he who nourishes the world) *nah svasti dadhātu* may confer on us prosperity. *ariṣṭanemīḥ* he who protects from harm *tārkṣyah* the celestial Bird *nah svasti dadhātu* may confer on us prosperity *bṛhaspatīḥ* the Lord of prayers (*brahmavarcasam paripālyā* taking care of our spiritual lustre) *nah svasti dadhātu* may confer on us prosperity.

Om. O worshipful Ones, may our ears hear what is auspicious. May we, efficient to worship, see with our eyes what is auspicious. May we, who sing your praise, live our allotted span of life in perfect health and strength.

May Indra, the Lord who is extolled in the scriptures, Pūṣan, the all-knowing, Tārkṣya, who saves us from all harm, and Bṛhaspati, who protects our spiritual lustre, vouchsafe us prosperity in our study of the scriptures and the practice of the truths contained therein.

Om Peace: Peace: Peace.

[NOTES—These two Peace Invocations are mantras that originally occur in the Ṛgveda Saṁhitā (1. lxxxix. 8.6), and are used in connection with the Upaniṣads of the Atharvaveda].

PRAŚNO PANIṢAD

प्रथमः प्रश्नः FIRST QUESTION

ॐ नमः परमात्मने । हरिः ॐ ॥ सुकेशा च भारद्वाजः, शैव्यश्च
सत्यकामः, सौर्यायणी च गार्ग्यः, कौसल्यश्चवलायनो, भार्गवो
बैदर्भिः, कवन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं
ब्रह्मान्वेषमाणा, एष ह वै तत्सर्वं वक्ष्यतीति, ते ह समित्पाणयो
भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

Om namaḥ paramātmane. Hariḥ om.

1. *sukeśā ca bhāradvājaḥ, śaibyas ca satyakāmaḥ, sauryāyaṇī ca gārgyaḥ, kausalyaścāśvalāyano, bhārgavo vaidarbhiḥ, kabandhi kātyāyanah te haite brahma-parāḥ, brahma-niṣṭhāḥ, param brahma-anvesamāṇā, eṣa ha vai tat sarvam vakṣyatīti, te ha samit-pāṇayo bhagavantaṁ pippalādam upasannāḥ.*

bhāradvājaḥ son of Bharadvāja sukeśā (called) Sukeśas ca and śaibyaḥ son of Śibi satyakāmaḥ (called) Satyakāma ca and, gārgyaḥ of the clan of Gārga sauryāyaṇī the grandson of Sūrya ca and āśvalāyana the son of āśvala kausalyaḥ (called) Kausalya ca and vaidarbhiḥ of Vidarbha bhārgavaḥ

Bhārgava (i.e., born of the clan of Bhṛgu) kātyāyanāḥ the son of Kātya (one whose great-grandfather is still living) kabandhi (called) Kabandhin te they ha so the story goes brahmaṇarāḥ devoted to Brahman brahmaṇiṣṭhāḥ steadfast in Brahman param the Supreme brahma Brahman anveśamāṇāḥ seeking (āsan were) te they ha indeed eṣāḥ this person ha vai surely tat that sarvam all vākṣyati will tell iti thus (niścīya having thought) samitpāṇayaḥ with sacrificial fuel in hand bhagavantam the venerable pippalāda Pippalāda upasannāḥ approached.

Om, adoration to the Supreme Self. The Supreme Lord who is ever attracting all towards Him is the Highest Reality.

Sukesas, the son of Bharadvāja; Satyakāma, the son of Śibi; the grandson of Sūrya of the clan of Garga; Kausalya, the son of Asvala, Bhārgava of Vidarbha; Kabandhin, the son of Katya;—all¹ these were devoted to Brahman and steadfast² in Brahman, and were in search of the supreme Brahman. With³ sacrificial fuel in hand, they approached the venerable Pippalāda, thinking that he would tell them all that.

NOTES—1. *All these were devoted to Brahman.*—‘Brahman’ here means the Saguṇabrahman of the Vedas.

2. *Steadfast in Brahman*—i.e., well established in the practices of devotion to the Saguṇabrahman or Hiraṇyagarbha.

3. *With sacrificial fuel in hand*—According to the customary rules, one should not visit the king, the

deity in the temple, and the Guru without offering some kind of present. It was also customary with the pupils in ancient times to get for their teachers the fuel for sacrifices.]

तान् ह स ऋषिरुचाच,—भूय एव तपसा ब्रह्मचर्येण श्रद्धया
संवत्सरं संवत्स्यथ, यथाकामं प्रश्नान् पृच्छत, यदि विज्ञास्यामः
सर्वं ह वो वक्ष्याम इति ॥ २ ॥

2. *tān ha sa ṛṣir uvāca, bhūya eva tapasā brahma-caryena śraddhayā saṁvatsaram saṁvatsyatha, yathā-kāmam praśnān pṛcchata, yadi vijñāsyāmaḥ sarvam ha vo vakṣyāma iti.*

sah that ṛṣih R̄si (revealer of some Vedic mantra) tān to them uvāca said ha verily tapasā by penance brahmacaryena by abstinence śraddhayā by faith bhūyah again eva indeed saṁvatsaram a year saṁvatsyatha live (anantaram after that) yathākāmam according to the desire praśnān questions pṛcchata may ask yadi if vijñāsyāmaḥ (we) know vāḥ to you ha assuredly sarvam all vakṣyāmaḥ shall tell.

The R̄si said to them : ‘Live again a year more in penance, abstinence, and faith; then you may ask questions according to your desire; if I know them, assuredly I shall tell everything to you.’

[NOTES—The Śruti here clearly indicates by the story that unless the pupil is thoroughly trained and disciplined through Tapas, abstinence, and faith, it is not possible

to comprehend subtle spiritual truths. While Tapas and Brahmacharya are helpful in restraining the mind and the senses, Sraddhā is needed to make the pupil's mind receptive to the holy teachings imparted by the Guru.]

अथ कवन्धी कात्यायन उपेत्य पप्रच्छ, भगवन् कुतो ह
वा इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

3. *atha kabandhī kātyāyana upetya papraccha, bhagavan, kuto ha vā imāḥ prajāḥ prajāyanta iti.*

atha afterwards *kātyāyanāḥ kabandhī* Kabandhin, the young son of Katya *upetya* having approached (Pippalāda) *papraccha* asked : *bhagavan* Venerable Sir, *imāḥ* these (visible) *prajāḥ* creatures *kutaḥ* whence *ha vai* as they say *prajāyante* are born?

Then Kātyāyana Kabandhin having approached (Pippalāda) asked (him): 'Venerable Sir, whence are these creatures born?'

तस्मै स होवाच—प्रजाकामो वै प्रजापतिः, स तपोऽतप्यत, स तपस्तप्त्वा, स मिथुनमुत्पादयते रयिञ्च प्राणञ्चेति, एतौ मे वहुधा प्रजाः करिष्यत इति ॥ ४ ॥

4. *tasmai sa hovāca—prajā-kāmo vai prajāpatih, sa tapo 'tapyata, sa tapas taptvā sa mithunam utpādayate, rayim ca prānam ca iti, etau me bahudhā prajāḥ kariṣyata iti.*

sah he (Pippalāda) *tasmai* to him *uvāca* said *sah* that *prajāpatih* Creator *prajākāmāḥ* (*san*) being desirous of

creatures *tapaḥ* austerities (meditation) *atāpyata* performed
sa he *tapaḥ* meditation *taptvā* having performed *etau*
 these two *me* my *prajāḥ* creatures *bahudhā* in manifold way
kariṣyataḥ will do (produce) *iti* thus (*niścīya* having
 determined) *sāḥ* he *rayim* food (Matter) *prāṇam* Prāṇa
 (Energy) *ca* and *mithunam* pair *ulpādayate* created.

To him Pippalāda replied: 'The Creator'¹ desirous of progeny performed austerity in the form of meditation. Having performed austerity, He created the pair—Matter² and Energy—thinking that they together would manifoldly bring forth creatures for Him.

[NOTES—I. *Creator*—Hiraṇyagarbha.

2. *Matter and Energy*—According to Saṅkarācārya Rayi in the text means food, or the Moon; and Prāṇa means Fire, or the eater. Saṅkara's interpretation is based upon the Vedic notion that all food is produced by the subtle influence of the Moon which is the cause of the liquid principle or Rasa on the earth; and the Sun which gives the earth its fire-principle or Tejas is the consumer of the former. This is physically as well as physiologically true; for life is sustained and multiplied by food and respiration, Anna and Prāṇa. We have translated Rayi as Matter and Prāṇa as Energy. Hiraṇyagarbha, the cosmic mind, first created out of himself Matter and Energy which produce all the varieties of the universe. This interpretation is in accord with the discoveries of modern science, and quite convincing when read with the subsequent passages.]

आदित्यो ह वै प्राणो, रथिरेव चन्द्रमा, रथिर्वा एतत् सर्वं
यन्मूर्तं चामूर्तं च, तस्मान्मूर्तिरेव रथिः ॥ ५ ॥

5. *ādityo ha vai prāṇah, rayir eva candraṁ, rayir vā etat sarvam yan mūrtam cāmūrtam ca, tasmāt mūrtir eva rayiḥ.*

ādityah the Sun, *ha vai* verily *prāṇah* Energy; *candraṁ* the Moon *eva* verily *rayiḥ* Matter *vā* or *yat* what *mūrtam* with form (gross) *yat* what *ca* and *amūrtam* formless (subtle) *etat* these *sarvam* all *vai* verily *rayiḥ* Matter; *tasmāt* therefore *mūrtiḥ* form *eva* indeed *rayiḥ* Matter.

The¹ Sun is Energy, and Matter² indeed is the Moon; or, Matter³ verily are all these—what is with form and what is formless; therefore⁴ form is matter.

NOTES—1. *The Sun is Energy*—The Sun being the greatest centre of Energy, it has been conceived of as the mainspring of life and activity, and is identified here with the Prāṇa, the cosmic Energy.

2. *Matter indeed is the Moon*—The Moon being devoid of all heat and light, is identified with inert matter; moreover, just as the Moon shines by the light of the Sun, so Matter too expresses itself through force or energy. Probably there is another reason for this identification. The word Rayi means food, and according to the Vedic mythology, the nectar of the Moon is the food of the gods, and on the earth all vegetables are produced through its influence; so the Moon is food or Rayi; but the crudeness of the simile has been cleared in the next sentence.

3. *Matter verily are all these etc.*—Here the Sruti hints at the latest scientific view that whatever exists in this universe—objects with form or without form, gross or subtle, atomic or compound—is Matter, that Rayi and Prāṇa or Matter and Energy, are mutually convertible, and that the difference between the two is not radical but only conceptual—a difference only in the states of manifestation.

4. *Therefore form is matter.*—But according to the ordinary conception of matter, it is inert and gross and occupies space, i.e., it has form.]

अथादित्य उदयन् यत् प्राचीं दिशं प्रविशति तेन प्राच्यान्
प्राणान् रश्मिषु सन्निघत्ते । यदक्षिणां यत्प्रतीचीं यदुदीचीं यदधो
यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान् प्राणान्
रश्मिषु सन्निघत्ते ॥ ६ ॥

6. *athāditya udayan yat prācīm diśam praviśati, tena prācyān prāṇān raśmiṣu sannidhatte. yad dakṣiṇām yat pratīcīm yad udīcīm yad adho yad ūrdhvām yad antarā diśo yat sarvām prakāśayati, tena sarvān prāṇān raśmiṣu sannidhatte.*

atha now ādityaḥ the Sun udayan having risen yat when prācīm the eastern diśam quarter praviśati enters tena by that prācyān eastern prāṇān Prāṇas raśmiṣu in the rays sannidhatte holds yat when dakṣiṇām southern yat when pratīcīm western yat when udīcīm northern yat when adhaḥ nadir yat when ūrdhvām zenith yat which antarā intermediate diśah quarters yat when (anyat else) sarvām all

prakāśayati illumines *tēna* by that *sarvān* all *prāṇān* Prāṇās *raśmiṣu* in the rays *sannidhatte* holds.

Now, when the Sun after having risen enters the East, then he holds Prāṇās of the East in his rays. When he illumines the South, the West, the North, the Zenith, the Nadir, the Intermediate quarters, and all, by his rays he holds all the Prāṇās.

[NOTES—The Śruti here states that wherever there is the manifestation of life and energy, they are due to the quickening influence of the Sun.]

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतद्वचाभ्युक्तम् ॥ ७ ॥

7. *sa eṣa vaiśvānaro viśva-rūpaḥ prāno'gnirudayate; tad etad ṛcābhuyuktam.*

sah He *eṣaḥ* this *prāṇaḥ* Prāṇa *viśvarūpaḥ* of universal form *vaiśvānarāḥ* of universal life *agnih* Fire *udayate* rises. *tat* that *etat* this *ṛcā* by the Ḍk *abhyuktam* described.

Thus' rises He, the Prāṇa of universal life and universal form, the Fire. It has been described by the following Ḍk.²

[NOTES—1. *Thus rises He etc.*—The Śruti asserts that the Sun and Fire are both manifestations of the same Prāṇa (Energy) which is universal and all pervading.

2. *Rk.*—A laudatory verse a collection of which constitutes the *Rgveda*.]

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानासुदयत्येष सूर्यः ॥ ८ ॥

8. *viśva-rūpam harinām jāta-vedasam parāyaṇam
jyotiresham tapantam; sahasra-raśmiḥ ūtadha vartamānaḥ prāṇaḥ prajānām udayati esa sūryaḥ.*

viśvarūpam of universal form *hariṇam* full of rays *jātavedasam* omniscient *parāyaṇam* the basis of all (life) *ekam* one *jyotiḥ* effulgent *tapantam* he who gives heat (*tam sūryam* the Sun *sudhiyah* *vijñātavantaḥ* the seers know). *sahasra-raśmiḥ* of thousand rays *Ūtadha* in hundred ways *vartamānaḥ* existing *prajānām* of the creatures *prāṇaḥ* life *esaḥ* this *sūryaḥ* the sun *udayati* rises.

(The wise know him, who is) of universal form, full of rays, omniscient, the basis of all (life), the effulgent one, and (great) giver of heat. There rises the Sun of thousand rays who is manifold in existence and the life of all creatures.

[NOTES—The spiritualization of *Prāṇa* identified with the Sun is most significant in the Vedāntic Metaphysics.]

संवत्सरो वै प्रजापतिः, तस्यायने दक्षिणश्चोत्तरं च । तद्ये
ह वै तदिष्टापूर्ते कृतमित्युपासते, ते चान्द्रमसमेव लोकमभिजयन्ते,
त एव पुनरावर्तन्ते । तस्मादेत ऋषयः प्रजाकामा दक्षिणं
प्रतिपद्यन्ते । एष ह वै रथिर्यः पितृयाणः ॥ ९ ॥

9. *samvatsaro vai prajā-patiḥ, tasyāyane dakṣināṁ-cottaram ca; tadye ha vai tad iṣṭā-pūrte kṛtam ity-upāsate; te cāndramasam eva lokam abhijayante, ta eva punarāvartante; tasmād eta ḥṣayaḥ prajā-kāmā dakṣināṁ pratipadyante; esa ha vai rayir yaḥ pitṛyāṇaḥ.*

prajāpatiḥ Prajāpati (Lord of the creatures) *vai* verily *samvatsaraḥ* the whole year *tasya* his *dakṣināṁ ca* the south *uttaraṁ ca* and the north *ayane* two paths (*vartete* exist); *tat* therefore *ye* who *ha* *vai* verily (or, as it is well known) *tat* that *iṣṭāpūrte* (*iṣṭāḥ ca pūrtam ca*) the performance of Vedic sacrifices and doing such philanthropic works as digging a well or a tank for the public, or establishing an alms-house etc., *kṛtam* work worth doing, or of permanent value *iti* thus *upāsate* do devoutly *te* they *cāndramasam* the lunar *lokam* world *abhijayante* conquer (attain); *te* they *eva* verily *punarāvarante* return again. *tasmāt* therefore *ete* these *ṛṣayaḥ* the Ḗśis *prajākāmāḥ* desirous of progeny *dakṣināṁ* the southern *pratipadyante* go *esaḥ* this *ha* *vai* indeed *rayiḥ* Matter *yaḥ* which *pitṛyāṇaḥ* the path of the manes.

The¹ year is verily Prajāpati, and his² paths are two, the southern, and the northern; now, those who perform the *Iṣṭāpūrta*³ (Vedic sacrifice and charitable work) thinking them as works of supreme value, they attain the world of the Moon and afterwards return here again. Therefore those Ḗśis who desire offspring go by the Southern Path. Matter⁴ verily is this path of the manes.

(NOTES—1. *The year is verily Prajāpati.*—Here 'year' means Time. Time indeed is Prajāpati, the Lord of creation, because everything is within the control of time. Moreover, psychologically the conception of time forms the basis of creation; for creation is the phenomenon of causation (*i.e.*, a reading of Reality as cause and effect). We cannot conceive of a cause changing into an effect without the necessary conception of moments which alone gives us the idea of antecedence and sequence. Śrī Kṛṣṇa also says in the Gītā 'Of measurers I am Time.'

2. '*His path etc.*'—As the year has two parts according to the two solstices, so two paths are laid out by the Prajāpati (Time) for the departed souls in accordance with the Law of Causation, or Karma and its due effect *Vide Notes Gītā VIII. 24, 25 (Advaita Ashrama Edition) and Gītā VIII-23 (Śrī Ramakrishna Math, Madras, Edition).*

3. *Iṣṭāpūrta*—

अग्निहोत्रं तपः सत्यं भूतानां चानुपालनम् ।

आतिथ्यं वैश्वदेवता इष्टमित्यभिधीयते ।

'The daily sacrifice of *Agnihotra*, austerity, truthfulness, maintenance of animals, feeding of the guests and feeding the birds and beasts—these are called *Iṣṭa*.'

वापीकूपतडागादि देवतायतनानि च ।

अन्नप्रदानमारामः पूर्तमित्यभिधीयते ।

'Sinking wells or excavation of tanks for the public, building temples, giving food to the hungry, laying out public gardens—these are called *Pūrta*.'

4. *Matter verily is this path of the manes*—Since those alone who are attached to the material life go to the *Candalaloka* by this 'path of the manes' and return again

and again into this world, it is called matter in contradistinction to the other path spoken of in the next section, which leads to the spiritual illumination and non-birth. This *Pitṛyāna* is the material conception of life—a gross dream, as it were, of the soul, hence it is matter.]

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्या-
दित्यमभिजयन्ते । एतदूचै प्राणानामायतनमेतदमृतमभयमेतत्
परायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोधः । तदेष श्लोकः ॥१०॥

10. *athottarena tapasā brahmacaryena śraddhayā
vidyayātmanam anviṣyādityam abhijayante; etad vai
prāṇānām āyatanam, etad amṛtam abhayam, etat
parāyanam, etasmān na punarāvartanta, ity esa
nirodhaḥ; tad esa ślokaḥ.*

atha again tapasā by austerity brahmacaryena by self-discipline śraddhayā by faith vidyayā by knowledge ātmānam the Ātman, Self anviṣya having sought uttareṇa by the Northern Path ādityam the Sun abhijayante attain etat this (Sun) vai verily prāṇānām of all the Prāṇās or Energy āyatanam abode (source) etat this amṛtam immortal and imperishable abhayam free from fear etam this parāyanam supreme resort etasmāt from this (Sun) punah again na āvartante do not return iti thus esāḥ this (the Northern Path) nirodhaḥ (is) the end (lit, restriction) tat on the same esāḥ this ślokaḥ verse (bhavati there is).

But those who have sought the Ātman by austerity, abstinence, faith and knowledge, attain' the Āditya by the Northern Path. This' is the source of all Energy, this is immortal

and free from fear, this is the supreme resort. From there they do not return, for it³ is the end. There is the following verse on it:

[NOTES—1. *Attain the Āditya*—According to other Upaniṣads and the *Brahmasūtras*, such a soul goes along the Devayāna (Path of gods) to the world of Āditya; and from there goes on to the Brahmaloka, the world of Brahmā, and at the end of the cycle of time merges into Brahman along with Brahmā. This is known as the path of Kramamukti (gradual liberation).]

2. *This is immortal etc.*—Because the follower of this path is no more subjected to transmigration.

3. *It is the end*—Śaṅkarācārya explains *nirodhah* of the text as 'blocked,' i.e., this Northern Path is blocked for the ignorant and persons devoid of the necessary qualities.]

पञ्चादं पितरं द्वादशाकृतिं दिव आहुः परे अधेऽपुरीषिणम् ।
 अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरपितमिति ॥११॥

11. *pañca-pādam pitaram dvādaśākṛtim diva āhuḥ pare ardhe puriṣinam; atheme anya u pare vicakṣanam sapta-cakre ṣadare āhurarpitamiti.*

pañcapādam with five feet *dvādasākṛtim* with twelve forms *pitaram* father *divaḥ* of the sky *pare* above *ardhe* half *puriṣinam* excreting (giving rains) *āhuḥ* (the sages) say *atha* again *pare anye* others *ime* these (the sages) *vicakṣanam* the seer (the Sun) *saptacakre* of seven wheels *ṣadare* on six-spoked (chariot) *arpitam* placed (*iti* thus) *āhuḥ* say.

Some sages say that he¹ is the father with² five feet and twelve³ forms, giving rains from the upper half of heaven; others again say that the⁴ seer is placed on a chariot of seven⁵ wheels and six⁶ spokes.

[NOTES—1. *He is the father.*—The Sun is called the father of all because all life proceeds from him and is sustained by him. The Sun is identified with the year or Time as he is the maker or measurer of Time.

2. *With five feet*—i.e., with the five seasons, counting Hemanta and Śiśira as one.

3. *Twelve forms* — i.e., the twelve months.

4. *The seer*—i.e., the Sun who sees and knows all, since he is immanent in all in the form of energy.

5. *Seven wheels*—i.e., the seven rays or colours known as the seven horses of the Sun.

6. *Six spokes* —the six (Indian) seasons.

The drift of the text is that it is the Sun, the Prāṇa, who makes the time, who marks it out into the year which has several sub-divisions and phases, and who thus functions as the controller and father of all. This verse occurs originally in the R̥gveda—1. 164.12.]

मासो वै प्रजापतिस्तस्य कृष्णपश्च एव रथः शुक्लः प्राण-
स्तस्मादेत कृपयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२ ॥

12. *māso vai prajā-patis, tasya kṛṣṇa-pakṣa eva rayiḥ ūklaḥ prāṇas tasmād eta ṛṣayāḥ ūkla iṣṭam kurvanti, itara itarasmin.*

māsaḥ the month *vai* verily *prajāpatiḥ* Prajāpati (the lord of creatures) *tasya* its *kṛṣṇapakṣaḥ* the dark fortnight *eva* only *rayiḥ* Matter *ūklaḥ* the bright (fortnight) *prāṇaḥ* Prāṇa. *tasmāt* therefore *ete* these *ṛṣayāḥ* the Ṛṣis *ūkla* in the bright (fortnight) *iṣṭam* sacrifices *kurvanti* perform; *itare* others *itarasmin* in the other (i.e., in the dark fortnight).

The month is verily Prajāpati. Its dark fortnight is Matter, and its bright fortnight Prāṇa. Therefore some Ṛṣis perform their sacrifices in the bright fortnight; others in the other half.

[**NOTES**—The same play of light and darkness—of Matter and Energy—of activity and inactivity—which is manifest in infinite Time, in the form of creation and dissolution, is noticeable also in the period of a year in two solstices and also in a month in the form of two fortnights, and in a day in the form of day and night.]

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रथिः ।
प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते, ब्रह्मचर्यमेव
तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

13. *aho-rāt̄ro vai prajā-patis tasyāhareva prāṇo rātrir-eva rayiḥ; prāṇam vā ete praskandanti ye divā ratyā samyujyante brahmacaryam eva tad yad rātrau ratyā samyujyante.*

ahorātrah Day and Night vai surely prajāpatih Prajāpati tasya its ahah day eva indeed prāṇah Prāṇa (Energy) rātriḥ night eva verily ratih matter. ye who divā by day ratyā in sexual intercourse samyujyante combine prāṇam Prāṇa vai assuredly etc they praskandanti dissipate. rātrau in night yat when ratyā in sexual intercourse samyujyante are united tat that brahmacaryam control eva indeed.

Day and night are Prajāpati; of Prajāpati day is Prāṇa (Energy) and night is Matter. So those who unite in sexual love by day, dissipate their Prāṇa; but' control, indeed, is that when they unite by night.

[NOTES—1. *But control indeed etc.*—We have translated the word Brahmacharya in the text as 'control'—for it apparently means here 'discipline,' or self-control in sexual indulgence, and not complete continence which the word usually means.]

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥ १४ ॥

14. *annam vai prajāpatis tato ha vai tad retas tasmād imāḥ prajāḥ prajāyanta iti.*

annam food vai verily prajāpatih Prajāpati tataḥ from that tat that retaḥ the seed (semen) (jāyate is produced); tasmāt from that imāḥ these prajāḥ creatures prajāyante are born.

Food is verily the Prajāpati. From that is produced the seed, and from that again all these creatures are born.

[**NOTES**—This Section directly gives the answer to the first question; but hitherto the Śruti has been dealing only with the fundamental principles of creation. The question was ‘Whence are these creatures born?’; and in answer to it, the teacher first said (Sec. 4) that Matter and Energy are the two fundamental principles of creation. Next (Sec. 5 to 8) the various expressions and functions in general, of Energy and Matter, in maintaining the creation are described. Then (Sections 9 and 10) he spoke of the two paths, the material and the spiritual, by which a soul can travel after death, according to his Karma and Knowledge. Next (Sections 11 to 13) he digressed in giving the descriptions of minor sub-divisions of time, such as seasons, months, and days, and pointed out that all these divisions, like Time itself, are but the working of the same Matter and Energy, and through them they control the life. And then in the present Section he gives the direct reply that ‘from the seed the creatures are born’.

It may appear strange why the teacher should apparently depart so much from the point before directly giving the answer which after all was a statement of a simple biogenetic fact perhaps well-known to the questioner himself. But there is a ‘deeper significance in it. In making so many preliminary statements with regard to Prāṇa and Rayi (Energy and Matter) before mentioning the biological origin of life, the teacher had two things in view. First, by stating the fact that Matter and Energy are the principal sources of the Creation, the teacher pointed out that the bioplasmic origin of life is but a secondary expression of the same Matter and Energy. Secondly, by mentioning the eschatology even before his answer to the question on the origin of life, he hinted that there could

be no first origin of life, nor of any creature for that matter, in the true sense of the term. Life is beginningless and so are the creatures. The life-principle, the soul, has to undergo bodily expressions from time to time, from Cycle to Cycle,—that is all,—but has no real origin.

In the Sections 9, 12, 13 and 14 the word Prajāpati is used with a peculiar significance. Primarily the word means Brahman or Hiranyagarbha whose another expression is Time (as explained in the notes on the 9th Section) and then it is used rather loosely for the minor divisions of time such as year, month and day, as they consist of the dual expressions of Matter and Energy. In the 14th Section, the sperm is called Prajāpati since it is the source of the individual physical life as Hiranyagarbha is that of the collective.]

तद् ये हैं वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ।
तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥१५॥

15. *tad ye ha vai tat prajāpativratam caranti te mithunam utpādayante, teṣām evaiṣa brahma-loko yeṣāṁ tapo brahmacaryam yeṣu satyam pratiṣṭhitam.*

tat thus ye those tat that prajāpativratam rule of Prajāpati caranti observe te they mithunam a pair utpādayante produce. yeṣām of those tapah penance brahmacaryam abstinence, yeṣu in whom satyam truth pratiṣṭhitam established, teṣām their eva verily eṣāḥ this brahma-lokaḥ the heaven of Brahman.

Therefore, those who observe the¹ rule of Prajāpati produce² a pair. For them verily is the Brahma-loka,³ who have penance and abstinence⁴ and in whom truth abides.

[NOTES—1. *The rule of Prajāpati*—i.e., R̥tukālagamanam, and what is spoken of in section 13.

2. *Produce a pair*—i.e., son and daughter.

3. *The Brahmaloka*—Here only the Candaloka is meant and not the supreme heaven of Brahmā.

4. *Abstinence*—i.e., Brahmacharya mentioned in section 13.

This section tells us that those ignorant householders who simply observe 'the rule of Prajāpati', get the fruit in this world in the shape of sons and daughters, but those who have in addition, penance, 'discipline', and truthfulness and have performed Iṣṭāpūrta, go to the 'Heaven of Moon' hereafter.]

तेषामसौ विरजो ब्रह्मलोको न येषु जिहमनृतं न माया चेति
॥ १६ ॥

16. *teṣām asau virajo brahma-loko na yeṣu jihmam anṛtam, na māyā ceti.*

yeṣu in whom *jihmam* deceit, *anṛtam* falsehood, *na* not, *māyā* guile *ca* and *na* not, *teṣām* their *asau* that *virajah* pure *brahmalokah* the world of Brahmā *iti* thus (the section ends).

That pure' world of Brahmā belongs to them only in whom rests not deceit, falsehood or guile.

[NOTES—1. *Pure world of Brahmā*—i.e., the supreme heaven spoken of in section 10.]

END OF THE FIRST QUESTION

द्वितीयः प्रश्नः SECOND QUESTION

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन् कत्येव देवाः
प्रजां विधारयन्ते ? कतर एतत्प्रकाशयन्ते ? कः पुनरेषां वरिष्ठ
इति ॥ १ ॥

1. *atha hainam bhārgavo vaidarbhiḥ papraccha,
bhagavan, katyeva devāḥ prajām vidhārayante, katara
etat prakāśayante, kāḥ punar eṣām variṣṭha iti.*

atha then *vaidarbhiḥ bhārgavaḥ* the Bhargava of Vidarbha *enam* him *papraccha* asked, *bhagavan* Holy Sir, *kati* how many *eva* verily *devāḥ* gods *prajām* creatures *vidhārayante* support, maintain? *katare* how many *etat* this *prakāśayante* manifest? *kāḥ* who *punah* again *eṣām* of these *variṣṭhaḥ* the greatest?

Next, the Bhārgava of Vidarbha asked him: 'Holy Sir, how many are the gods' who support the creatures? How many (of them) manifest' it? And who again is the greatest of them?'

[NOTES—1. *The gods*—i.e., powers, organs, or the senses.

2. *Manifest it*—i.e., express their power.]

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तस्मै स होवाचाकाशो ह वा एव देवो वायुरग्निरापः पृथिवी
वाञ्छमनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्वाणमव-
प्स्तभ्य विधारयामः ॥ २ ॥

2. *tasmai sa hovāca, ākāśo ha vā esa devo vāyur-agnir āpaḥ pṛthivī vān manas cakṣuh ūrotram ca, te prakāśyābhivadanti, vayam etad bāñam avaṣṭabhyā vidhārayāmaḥ.*

Saḥ he (Pippalāda) tasmai to him uvāca said, esah that devaḥ god ākāśah the sky, vāyuḥ air, agnih fire, āpaḥ water, pṛthivī earth. vāk speech (organ of speech), manah mind, cakṣuh eye, ūrotram ear ca and te they prakāśya having manifested (their power) abhivadanti vaunt vayam we etat this bāñam body (lit., perishable) avaṣṭabhyā having held together vidhārayāmaḥ support.

To him he replied: ‘The ether is that God—the air, fire, water, earth, speech, mind, eye and ear. These having manifested their power, vaunt, and say “We (each of us), holding this body, support it.”’

तान् वरिष्ठः प्राण उचाच । मा मोहमापद्यथ अहमेवै-
तत्पञ्चधात्मानं प्रविभज्यैतद्वाणमवप्स्तभ्य विधारयामीति ; तेऽश्रह-
घाना वभूतुः ॥ ३ ॥

3. *tān variṣṭhaḥ prāṇa uvāca, mā moham āpadyatha, aham evaitat pañcadhātmānam pravibhajyaitad bāñam avaṣṭabhyā vidhārayāmi iti ; te 'śraddadhānā babhūvuh.*

variṣṭhaḥ the supreme (chief) *prāṇaḥ* (vital energy) *tān* to them *uvāca* said *moham* self-delusion *mā* do not *āpadyatha* fall into. *aham* I *eva* verily *etam* this *ātmānam* myself *pañcadhā* in five parts *pravibhajya* having divided *etat* this *bāṇam* body *avaśabhya* holding *vidhārayāmi* support. *te* they (the other gods) *aśraddadhānāḥ* unbelieving *babhūvuh* became.

The chief Prāṇa then declared : 'Do not be deluded. I' alone, dividing myself into five parts, hold this body and support it.' But they were not disposed to believe his words.

[NOTES—1. *I alone dividing myself etc.*—Here it refers to the five kinds of vital breath, viz., Prāṇa, Apāna, Samāna, Udāna, and Vyāna which are supposed to function in maintaining the body. But the powers which the sensory and motor organs manifest by their functioning are only expressions of the one vital energy that pervades the whole body, and which again is a part of the universal energy. There is only one Prāṇa that acts through the body and Nature. This truth has been allegorically described here as well as in the subsequent sections.]

सोऽभिमानादूर्ध्वमुत्क्रमत इव; तस्मिनुत्क्रामत्यथेतरे सर्वं
एवोत्क्रामन्ते, तस्मिंश्च प्रतिष्ठमाने सर्वं एव प्रातिष्ठन्ते। तद्यथा
मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते, तस्मिंश्च
प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त, एवं वाञ्मनश्चक्षः श्रोत्रं च ते
ग्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

4. so 'bhimānād ūrdhvam utkramata iva, tasmin utkrāmaty athetare sarva evotkrāmante, tasmimś ca pratiṣṭhamāne sarva eva pratiṣṭhante, tad yathā makṣikā madhu-kara-rājānam utkrāmantam sarvā evotkrāmante tasmimś ca pratiṣṭhamāne sarvā eva pratiṣṭhanta, evam vāñ manaś cakṣuh ūrotram ca, te pṛitāḥ prāṇam stuvanti.

sah he (Prāṇa) abhimānāt from indignation ūrdhvam upward utkramate was going out iva as if tasmin when he (i.e. the chief Prāṇa) utkrāmati when gone out atha thereupon itare others sarve eva all prāṇāḥ Prāṇas (senses and organs) utkrāmante get out tasmin when he (i.e. the chief Prāṇa) ca and pratiṣṭhamāne when being established sarve all eva verily pratiṣṭhante are established, tat yathā as madhukararājānam the king of the bees (queen-bee) utkrāmantain in going out sarvāḥ all eva verily makṣikāḥ bees utkrāmante go out tasmin when he (the king) pratiṣṭhamāne being established sarvāḥ eva all pratiṣṭhante are established evam thus vāk speech manāḥ mind cakṣuh eyes ūrotram ears ca and (akurvan did) te they pṛitāḥ being pleased prāṇam the Prāṇa stuvanti praise.

He from indignation appeared to go out upwards (from the body); thereupon as he was about to go out, all others seemed to go out and when he was being established, all others were also established. Just as bees go out when their queen goes out, and settle down when she settles down, so did the speech, mind, eye, ears, (etc.). Being satisfied they praise the Prāṇa.

[NOTES—It should be noted here that mind also is included among the dependants of Prāṇa; i.e., even the mental activities are but the expressions of the same energy that functions through the body and the senses.]

एषोऽग्निस्तपत्येष सूर्यं एष पर्जन्यो मधवानेष वायुः ।

एष पृथिवी रथिदेवः सदसच्चामृतं च यत् ॥ ५ ॥

5. *eso 'gnis tapaty esa sūrya esa parjanyo maghavān
esa vāyuh esa pṛthivī rayir devah sad-asac cāmṛtam
ca yat.*

*esah this (Prāṇa) agnih fire (san being) tapati burns
esah this sūryah sun esah this parjanyah cloud (esah this)
maghavān Indra esah this vāyuh wind esah this devah bright
one pṛthivi the earth rayih matter sat what is asat what
is not ca and amṛtam immortal ca and yat what.*

He¹ burns as fire; He is the sun; He is the cloud; He is Indra; He is the wind. This bright one is (verily) earth, matter, what² is and what³ is not and also what⁴ is immortal.

NOTES—1. *He burns as fire etc.*—Śrī Śaṅkarācārya explains the first half of this passage as follows: He burns as fire, shines as the sun, rains as the cloud, and rules the subjects and kills the demons as Indra.

2. *What is*—i.e., the gross, visible objects.

3. *What is not*—i.e., subtle, imperceptible causal matter. It is called *asat* because it is non-existent to the senses.

4. *What is immortal—i.e., which is the basis of the relative immortality of gods.*

Here Prāṇa is spoken of as the ruling force of Nature nay, as Nature herself.]

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।

ऋचो यजुःषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

6. *arā iva ratha-nābhau prāṇe sarvam̄ pratiṣṭhitam, ṛco yajūṁsi sāmāni yajñāḥ kṣatram̄ brahma ca.*

rathanaṁbhau in the nave of a wheel *arāḥ* spokes *iva* as *prāṇe* in Prāṇa *sarvam* all *pratiṣṭhitam* are established *ṛcaḥ* the Ḫks (Veda) *yajūṁsi* Yajus (Veda) *sāmāni* Sāma (Veda) *yajñāḥ* Sacrifice *kṣatram̄* Kṣatriyas *brahma* Brāhmaṇas *ca* and (*tasmin pratiṣṭhitam* are established in that).

As spokes in the nave of the wheel, all' are fixed in Prāṇa—Ṛks, Yajus, Sāmas, sacrifice, Kṣatriyas and Brāhmaṇas.

[NOTES—1. *All are fixed in Prāṇa etc.*—Here the Vedas are mentioned as fixed in Prāṇa inasmuch as their recitation depends upon Prāṇa, or, it may mean that they have their original manifestation in Hiraṇyagarbha, the universal mind or Prāṇa. Prāṇa is identified with the universal life force.]

प्रजापतिश्वरसि गर्भे त्वमेव प्रतिजायसे । तुम्यं प्राण
 प्रजास्त्वमा वर्लिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ ७ ॥

7. *prajā-patiś carasi garbhe tvam eva pratijāyase tubhyam prāṇa prajāstvimā balim haranti yaḥ prāṇaiḥ pratitiṣṭhasi.*

tvam thou eva verily prajāpatih lord of creatures (san being) garbhe in the womb carasi dwellest, pratijāyase art re-born prāṇa O Prāṇa imāḥ these prajāḥ creatures tu again tubhyam to thee balim offerings haranti bring yaḥ that tvam thou prāṇaiḥ with the Prāṇas (i. e. senses) pratitiṣṭhasi dwellest.

Verily, as Prajāpati thou wanderest in the womb and art born again. To¹ thee, O Prāṇa, who dwellest in the body with the senses these creatures carry their offerings.

[NOTES—Prāṇa is Prajāpati, the universal Life; as a finite principle of life he enters into the womb and is re-born in the form of a child—this is the play of Life, of Prāṇa.

1. *To thee these creatures carry etc.*—The senses gather the perceptions of their respective objects not for any selfish gain, but for fostering the Life, the Prāṇa in the body.]

देवानामसि वह्नितमः पितृणां प्रथमा स्वधा ।

ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

8. *devānām asi vahnitamah pītṛṇām prathamā svadhā, ṛṣīṇām caritam satyam atharvāṅgirasām asi.*

(*tvam thou*) *devānām* for gods *vahnitamah* the best carrier *pītṛṇām* for the manes *prathamā* first *svadhā* offering

(lit.. that which gives satisfaction) *atharvāṅgirasām*
Atharvāṅgiras ṛṣīṇām of the Ṛṣis *satyam* true *caritam*
 effort work *asi* (thou) art.

Thou art the¹ best carrier for gods and the
 first offering to the manes. Thou art the true
 effort of Atharvāṅgiras² Ṛṣis.

NOTES—1. *The best carrier for gods*—It is believed that the god of fire, Agni, carries to other gods the oblation offered into the fire, and so he has got the name Vahni (carrier). Agni is but another expression of Prāṇa which is immanent in all, even in the gods. So who can be a better carrier of offerings than Prāṇa?

2. *Atharvāṅgiras Ṛṣis*.—Śaṅkarācārya takes it as the
 senses.]

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
 त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

9. *indras tvam prāṇa tejasā rudro'śi parirakṣitā*
tvam antarikṣe carasi sūryas tvam jyotiṣāṁ patih.

prāṇa O Prāṇa, *tvam* thou *indraḥ* Indra *tejasā* by
 prowess *rudraḥ* Rudra *asi* art *parirakṣitā* the protector
tvam thou *sūryaḥ* the Sun *antarikṣe* in the sky *carasi* movest
tvam thou *jyotiṣām* of lights *patih* lord.

O Prāṇa, Thou art Indra,¹ and Rudra² by
 prowess, and (also art Thou) the Protector.³
 Thou movest in the sky as the Sun. Thou⁴ art
 the lord of lights.

[NOTES—1. *Indra*—Here it may mean Brahmā the Creator.

2. *Rudra*—The Destroyer.

3. *The Protector*—i.e., Viṣṇu.

4. *Thou art the lord of lights*—i.e., all lights shine due to thee.]

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।

आनन्दरूपास्तिष्ठन्ति कामायाज्ञं भविष्यतीति ॥ १० ॥

10. *yadā tvam abhivarṣasy athemāḥ prāṇa te prajāḥ ānandarūpāḥ tiṣṭhanti kāmāyānnāṁ bhavisyatīti.*

prāṇa O Prāṇa *tvam* thou *yadā* when *abhivarṣasi* rainest *atha* then *te* thy *imāḥ prajāḥ* these creatures *kāmāya* to the satisfaction of their desire *annam* food *bhavisyatīti* will be *iti* thus *ānandarūpāḥ* delightful *tiṣṭhanti* remain (become).

O Prāṇa, when thou pourest down rain, these creatures of thine are delighted, hoping that there will be food according to their desire.

ब्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः ।

वयमाद्यस्य दातारः पिता त्वं मातरिश्व नः ॥ ११ ॥

11. *vrātyas tvāṁ prāṇa ekaṛśir attā viśvasya satpatiḥ vayam ādyasya dātārah, pītā tvāṁ mātariśva nah.*

prāṇa O Prāṇa *tvam* thou *vrātyaḥ* a Vrātya *ekarṣiḥ*
 the Fire named *Ekarṣi* *san* being *attā* eater (enjoyer)
(tathā likewise) *viśvasya* of the universe *satpatiḥ* the good
 lord (or the lord of existence) (*asi* thou art) *vayam* we
(tava thy) *adyasya* of the edible *dātāraḥ* givers *mātariśva* O
 Mātariśvan *tvam* thou *naḥ* our *pīṭā* father (or *tvam* thou
mātariśvanāḥ of the wind *pīṭā* father)

Thou' art a Vrātya, O Prāṇa, and the Ekarṣi fire that enjoys (the offerings). Thou art the universal lord of existence. We are the givers of Thy food. Thou art, O air, our father.

[NOTES—1. *Thou art a Vrātya*—A person is called Vrātya for whom the *sāṃskāras* or the sacramental rites have not been performed, i.e., one who is ceremonially unclean. Prāṇa being the first born there was none to perform the *sāṃskāras* for him. Prāṇa is called Vrātya to indicate his inherent pure nature which requires no sacramental purification, and also the fact that he is the first born, the original source of the differentiated life. In Sanskrit rhetoric such expressions are called *nindāstuti*, i.e., praise in the language of blame.]

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
 या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ ३२ ॥

12. *yā te tanūr vāci pratiṣṭhitā yā śrotre yā ca cakṣuṣi yā ca manasi santatā ūvām tāṁ kuru moitkramīḥ.*

te Thy *yā* which *tanūḥ* body *vāci* in speech *pratiṣṭhitā*
 is established *yā* which *śrotre* in the ear *yu* which *cakṣuṣi*

in the eyes (*pratiṣṭhitā* is established) *yā* which *ca* also *manasi* in the mind *santatā* pervades *tām* that *śivām* propitious *kuru* do *mā* do not *utkramih* go away.

Make propitious that' body of Thine which exists in speech, in the ear, in the eye, and also which pervades the mind ; do not go away.

[NOTES—1. *That body of Thine*—i.e., that expression of thine.

It will be explained further by the Śruti itself in III-5. *Vide* also the note on II-3.]

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।

मातेव पुत्रान् रक्षस श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

13. *prāṇasyedam vaše sarvam tridive yat pratiṣṭhitam māteva putrān rakṣasva śrīś ca prajñām ca vidhehi na iti.*

tridive in the three worlds *yat* whatever *pratiṣṭhitam* exists *idam* this *sarvam* all *prāṇasya* of Prāṇa *vaše* under the control (*vartate* is) *mātā* mother *putrān* the sons *iva* like (*asmān* ourselves) *rakṣasva* protect *naḥ* for us *śrīḥ* affluence *prajñām* intelligence *vidhehi* give *iti* thus.

Whatever' exists in the three worlds, is all under the control of Prāṇa. (O Prāṇa) protect us as a mother (protects) her sons ; give us affluence and intelligence.

NOTES—1. *Whatever exists etc.*—Saṅkarācārya has taken the first line to mean that 'all objects of this world are within the control of Prāṇa and also those objects of enjoyment that are in the third heaven of gods.]

END OF THE SECOND QUESTION

तृतीयः प्रश्नः THIRD QUESTION

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन् कुत
एष प्राणो जायते कथमायात्यस्मिन्द्वयरीरे ? आत्मानं चा प्रविभज्य
कथं प्रातिष्ठते ? केनोत्क्रमते ? कथं वाह्यमभिधत्ते ? कथमध्यात्म-
मिति ॥ १ ॥

1. *atha hainam kausalyaś cāśvalāyanah papraccha,
bhagavan, kuta esa prāṇo jāyate, katham āyāty as-
min ūarire, ātmānam vā pravibhajya katham prāti-
ṣṭhate, kenotkramate, katham bāhyam abhidhatte,
katham adhyātmaṁ iti.*

atha then *ca* and *āśvalāyanah* *kausalyah* *Āśvalāyana*
Kausalya *enam* him (*Pippalāda*) *papraccha* asked, *bhagavan*
Sir, *esaḥ* this *prāṇah* *Prāṇa* *kutaḥ* whence *jāyate* is born?
katham how *asmin* in this *śarire* body *āyāti* comes? *katham*
how *ātmānah* himself *pravibhajya* having divided *prātiṣṭh-
ate* exists? *kena* by what means *utkramate* goes out? *katham*
how *bāhyam* the outside (world) *abhidhatte* holds. *katham*
how (*vā* also) *adhyātmaṁ* the internal *iti* thus (the question).

And then *Āśvalāyana Kausalya* asked him :
'Sir, whence is this *Prāṇa* born? How does
he come into this body, and how does he exist

(there) having divided himself (into five parts)? By what means does he go out? How does he hold the outside (world), and how the' internal?'

[NOTES—1. *The Internal*—i.e., the body, the senses, and the mind.]

तस्मै स होवाचातिप्रश्नान् पृच्छसि ब्रह्मिष्टोऽसीति तस्मात्तेऽहं
ब्रवीमि ॥ २ ॥

2. *tasmai sa hovāca, atipraśnān pṛcchasi, brahmīṣṭhaḥ sīti tasmāt te 'ham bravīmi.*

sah he tasmai to him (Kausalya) uvāca said—(tvam thou) atipraśnān more difficult questions pṛcchasi askest. brahmīṣṭhaḥ supremely devoted to Brahman asi (thou) art iti thus tasmāt therefore aham I te to thee bravīmi shall tell.

To him he said : 'Thou art asking more difficult questions. Thou art one of the greatest devotees of Brahman, so shall I tell it to thee.

आत्मन एष प्राणो जायते । यथैषा पुरुषे छायैत-
स्मिन्नेतदाततं मनोकृतेनायात्यस्मिन्नरीरे ॥ ३ ॥

3. *ātmana esa prāṇo jāyate yathaiṣā puruṣe chā-
yaitasmin etad ātataṁ, manokṛtenāyāty asmin
śarire.*

eṣah this *prāṇa* Prāṇa ātmanah from the Ātman jāyate is born. *yathā* as *puruṣe* on man chāya shadow (*tathā so etat* this (Prāṇa) *etasmin* on this (the Ātman) ātataṁ is spread out, *manokṛtena* by the act of the mind *asmin* in this śarīre body āyāti comes.

Of the Ātman is born this Prāṇa. Like the shadow on a man, it is spread out on That. It comes into the body by² the act of the mind.

NOTES—1. *Of the Ātman is born etc.*—Here is a clear indication that the Energy whose play is the whole creation both internal and external, is born of the Ātman, and covers the Being just as a shadow spreads over a body, i.e., it has no separate existence apart from the Ātman, and it shrouds the real nature of the latter under its varied display, yet it is as non-essential as a shadow. This is called Māyā.

2. *By the act of the mind*—i.e., according to the volitional efforts and desires of the mind. It will be explained by the Sruti itself later on.]

यथा सम्राडेवाधिकृतान् विनियुड्के । एतान् ग्रामानेतान् ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथक्पृथगेव सन्निधत्ते ॥ ४ ॥

4. *yathā samrāḍevādhikṛtān viniyuṅkte; etān grāmān etān grāmān adhitishasveti, evam evaisa prāṇa itarān prāṇān pṛthak pṛthag eva sannidhatte.*

yathā as samrāṭ the emperor *eva* verily *adhikṛtān* officials *etān* these *grāmān* villages *etān* these *grāmān* villages

adhitiṣṭhasva do you reside in and rule iti thus viniyuṅkte orders evam so eva verily eṣāḥ this (the chief Prāṇa) itarān other prāṇān Prāṇas pṛithak pṛithak separately eva indeed sannidhatte engages.

As an emperor orders his officials, saying 'Do you reside in and rule these villages and those', so does this (the chief Prāṇa), engage the other Prāṇas differently (in their different functions).

पायूपस्थेऽपानं चक्षुःशोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः । पष्ठ्येतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५ ॥

5. *pāyūpasthe 'pānam, cakṣuḥ ūro mukha-nāskūābhyaṁ prāṇaḥ svayam prātiṣṭhate, madhye tu samānaḥ. eṣa hy etadd hutam annam samam nayati, tasmād etāḥ saptaṛciṣo bhavanti.*

pāyūpasthe (*pāyu-upastha*) in the organs of excretion and generation *apānam* the Apāna *mukhanāsikābhyaṁ* along with mouth and nose *cakṣuḥ ūro* in the eye and the ear *svayam* himself *prāṇaḥ* Prāṇa *prātiṣṭhate* exists *madhye* in the middle *tu* and *samānaḥ* Samāna (lit., that which equalizes) *hi* as *eṣāḥ* this (Samāna) *etat* this *hutam* eaten (lit., offered *annam* food *samam* equally *nayati* carries (distributes). *tasmāt* from that (Prāṇa) *etāḥ* these *saptaṛciṣaḥ* the seven flames *bhavanti* become.

'The Apāna is in the organs of excretion and generation; in the eye and the ear as well as

in the mouth and the nose, dwells the Prāṇa himself; and in the middle is Samāna, and it distributes¹ the offered food equally to all parts. From it originate the² seven flames.

[NOTES—1. *Distributes the offered food etc.—i.e., gets the food assimilated equally into the system by digestion.*

2. *The seven flames—i.e., the seven organs of perception—two eyes, two ears, two nostrils, and the mouth.]*

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेककस्यां द्वासप्ततिद्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६ ॥

6. *hṛdi hy esa ātmā, atraitad ekaśatam nāḍīnām, tāsām śatam śatam ekaikasyām dvāsaptatir dvāsaptatiḥ pratiśākhā nāḍī-sahasrāṇi bhavanti, āsu vyānaś carati.*

esah this ātmā the Ātman hṛdi in the heart (vasati dwells) atra here nāḍīnām of the nerves etam this ekaśatam hundred and one tāsām of those ekaikasyām of each one śatam śatam hundred pratiśākhā-nāḍī sahasrāṇi in each thousand branch nerves dvāsaptatiḥ dvāsaptatiḥ seventy-two each bhavanti are āsu in these vyānaḥ Vyāna carati moves.

‘In the heart dwells the Ātman. There are (in the heart) a hundred-and-one nerves, in each of them there are a hundred, and each of these branch — nerves again has seventy-two

thousand nerves. In all these the Vyāna moves.

[**NOTES**—According to this passage, Vyāna is the Energy that works through the nervous system, and perhaps through arteries and veins also, during the circulation of blood. Sometimes the word *nādi* is translated as artery. But it is not quite correct to do so; to the ancients, the difference between artery and nerve was not known; and we find them often confusing the functions of the two as of one and the same *nādi*.]

अथैकयोर्ध्वं उदानः पुण्येन पुण्यं लोकं नयति ।
पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

7. *athaikayordhva udānāḥ, puṇyena puṇyalokam nayati, pāpena pāpam, ubhābhyaṁ eva manusya-lokam.*

atha now *udānāḥ* the *Udāna ekayā* by one (of them) *urdhvāḥ* upwards *puṇyena* by virtuous deeds *puṇyam lokam* the virtuous world *nayati* carries *pāpena* by sinful acts *pāpam* the sinful world (*nayati* leads) *ubhābhyaṁ* by both *eva* verily *manusyalokam* the human world.

'And then, through' one of them the *Udāna* carries (the soul) to the virtuous' world by virtuous deeds, to the sinful' world by the sinful acts, and by' both to the world of men.

[**NOTES**—According to this section it is the *Udāna* Energy that carries the soul after death to the different worlds according to the good or bad Karma done by the

soul in this world. Evidently then the *Udāna* is that subtle aspect of *Prāṇa* which not only pervades the whole system and sustains it but also controls the *Liṅgaśarīra* (the subtle body) in which the soul resides after leaving the physical body.

1. *Through one of them*—i.e., through the *Suṣumnā Nādi*.
2. *Virtuous world*—i.e., heavens of gods.
3. *Sinful world*—i.e., the nether worlds and such mean births as that of animals, insects, and plants.
4. *By both*—i.e., when both sin and virtue are in a balanced state.]

आदित्यो ह वै वाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राण-
मनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवृश्यान्तरा
यदाकाशः स समानो वायुवर्धनः ॥ ८ ॥

*ādityo ha vai bāhyah prāṇa udayati, esa hy enam
cākṣuṣam prāṇam anugṛhṇānah, pṛthivyām yā devatā
saisā puruṣasyāpānam avaṣṭabhyāntarā yad ākāśas
sa samāno, vāyur vyānah.*

ādityah the sun *ha* *vai* verily *bāhyah* the external *prā-*
ṇah *Prāṇa* *hi* because *esah* it *enam* this *cākṣuṣam* in the eye
prāṇam *Prāṇa* *anugṛhṇānah* gracing *udayati* rises. *pṛthivyām* of the earth *yā* which *devatā* the god (the energy) *sā* that
esā this *puruṣasya* of man *apānam* *Apāna* *avaṣṭabhyā* having controlled (*anugraham* *kuruatī* *vartate* exists thus favouring); *antarā* in the interspace (between heaven and

earth) *yat* which *akāśah* the ether *sah* that *saṁnāh* Samāna *vāyuḥ* the air *vyanāh* Vyāna.

'The Sun is verily the external Prāṇa,—for he rises gracing' the Prāṇa in the eye. The god which is in the earth controls the Apāna in man. The ether which is in the interspace is the Samāna; and the air is Vyāna.

[NOTES—1. *Gracing the Prāṇa in the eye*.—The rays of the Sun make the eye see.

2. *The god which is in the earth*—Could it mean the force of gravity or even a vague indication of it?].

तेजो ह वाव उदानस्तस्मादुपशान्ततेजाः पुनर्भवमिन्द्रियै-
मनसि संपद्यमानैः ॥ १ ॥

9. *tejo ha vāva udānah, tasmād upaśāntatejāḥ punar-*
bhavam indriyair manasi sampadyamānaiḥ.

tejāḥ the fire *ha vāva* verily *udānah* the Udāna *tasmāt* therefore *upaśāntatejāḥ* those whose fire is extinguished *manasi* in the mind *sampadyamānaiḥ* absorbed *indriyaiḥ* with the senses *punarbhavam* rebirth *pratipadyante* attain).

'The¹ Fire is verily the Udāna, for they in whom the² fire is extinguished go³ for rebirth with their senses absorbed in the mind.

NOTES—1. *The Fire*—i.e., in the element fire are included both the concept of heat and light.

2. *The fire is extinguished—when the animal heat is gone.*

3. *Go for rebirth etc.—i.e., die.]*

यच्चित्तस्तेनैष प्राणमायाति, प्राणस्तेजसा युक्तः । सहात्मना यथासंकल्पितं लोकं नयति ॥ १० ॥

10. *yac cittas tenaśa prāṇam āyāti prāṇas tejasā yuktah sahātmanā yathā saṃkalpitam lokam nayati.*

eṣah this (man) [maraṇakāle at the time of death] yaccittah whatever his thought (bhavati becomes) tena with that (thought) prāṇam the (chief) Prāṇa āyāti comes. prāṇah the Prāṇa tejasā with the Fire (Udāna) yuktah (san) being united ātmanā the Ātman saha with yathāsaṃkalpitam as desired lokam world nayati leads on.

'Whatever his thought (at the dying moment), with that he' comes to the Prāṇa; the Prāṇa united with the Fire leads on with the Ātman' unto the desired world.

[NOTES—1. *He comes to the Prāṇa etc.*—According to the Vedānta, the self of man is encased by five sheaths, viz., (1) Annamayakośa (physical sheath), (2) Prāṇamaya-kośa (sheath of vital energy), (3) Manomayakośa (mental sheath), (4) Vijñānamayakośa (sheath of intellect) and (5) Ānandamayakośa (sheath of primal nescience). These five again together make the three bodies of man: the first forms the gross body (Sthūlaśarīra), the second, third and fourth constitute the subtle body (Lingaśarīra) and the fifth forms the causal body (Kāraṇaśarīra). When physically alive, the soul is in all these three bodies, the causal

being situated within the subtle and the subtle in the gross. In death, the self still remaining within the causal and subtle bodies separates away from the physical, and it is the subtle that forms the vehicle of the soul in its transmigration. Hence the Śruti tells here that after death the Jīvātman comes to Prāṇa, i.e., in the Prāṇamayakośa of the subtle body with the mood of mind in which it was at the dying moment and then moves on for a befitting reincarnation.

2. *The Ātman—The Jīvātman.]*

य एवं विद्वान् प्राणं वेद । न हास्य प्रजा हीयते ऽमृतो भवति
तदेष स्लोकः ॥ ११ ॥

11. *ya evam vidvān prāṇam veda na hāsyā prajā
hiyate, amṛto bhavati, tad esa ślokaḥ.*

*yāḥ who vidvān one who knows evam as such prāṇam
Prāṇa veda knows, asya his prajāḥ progeny na ha never
hiyate perishes. (saḥ he) amṛtaḥ immortal bhavati becomes
tat thus esaḥ this ślokaḥ stanza:*

The progeny of the wise man who knows the Prāṇa as¹ such never perishes; he becomes immortal. Here is the verse (about it).²

[NOTES—1. *As such*—i.e., as described before.

2. *Never perishes*—i.e., there never comes a break in his lineage. This might be taken as an *Arthavāda*—a mere eulogy of the Science of Prāṇa.]

उत्पत्तिमायर्ति स्थानं विभुत्वं चैव पञ्चधा ।
 अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते
 विज्ञायामृतमश्नुते इति ॥ १२ ॥

12. *utpattim āyatim sthānam vibhutvam caiva pañcadhā
 adhyātmaṁ caiva prāṇasya vijñāyāmṛtam
 aśnute, vijñāyāmṛtam aśnute iti.*

(*prājñah* the wise man) *prāṇasya* of the Prāṇa *utpattim* origin *āyatim* incoming, *sthānam* the place *vibhutvam* all-pervasiveness *ca eva* and also *pañcadhā* fivefold (distribution) *ca eva* moreover *adhyātmaṁ* internal expression *vijñāya* having known *amṛtam* immortality *aśnute* attains *iti* so.

'The wise man attains' immortality having known the origin² of the Prāṇa, its advent, place,³ all-pervasiveness,⁴ its⁵ fivefold distribution, and its internal aspect,—yea, (he) attains immortality.'

[NOTES—1. *Attains immortality*—it may mean here the attainment of the Hiraṇyagarbha state or some powers.

2. *Origin and advent*—see III, 3.
3. *Place*—see III, 5, 6.
4. *All-pervasiveness*—see II, 5—13.
5. *Fivefold distribution etc.*—see II, 3.]

END OF THE THIRD QUESTION

चतुर्थः प्रश्नः FOURTH QUESTION

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवक्षेतस्मिन् पुरुषे
कानि स्वपन्ति ? कान्यस्मिन्जाग्रति ? कतर एष देवः स्वप्रान्
पश्यति ? कस्यैतत्सुखं भवति ? कस्मिन्नु सर्वे संप्रतिष्ठिता
भवन्तीति ॥ १ ॥

1. *atha hainam sauryāyaṇī gārgyaḥ papraccha, bhagavan, etasmin puruṣe kāni svapanti, kāny asmin jāgrati, katara eṣa devaḥ svapnān paśyati, kasyaitat sukham bhavati, kasmin nu sarve sampratiṣṭhitā bhavanti iti.*

atha then gārgya of the clan of Garga sauryāyaṇī the grandson of Sūrya ename him (Pippalāda) papraccha asked bhagavan Revered Sir, etasmin in this puruṣe man kāni what svapanti sleep asmin in him kāni what jāgrati are awake eṣaḥ of these kataraḥ which devaḥ god (sense) svapnān dreams paśyati sees kasya whose etat this sukham happiness bhavati becomes kasmin on which sarve all sampratiṣṭhitāḥ established bhavanti are.

Then Gārgya Sauryāyaṇin asked him: 'Revered Sir, what are they that sleep in man? and what again are awake in him? Of these

which god sees dreams? whose is the happiness?
on what again are all established?’

[**Notes**—The questioner wants to know what parts of man sleep in sleep, and what are awake in the awakened state. In sleep again what in man dreams the dream, and what enjoys the calm repose of the dreamless sleep.]

तस्मै स होवाच । यथा गार्ग्यं मरीचयोऽर्कस्यास्तं गच्छतः
सर्वा एतस्मिन् तेजोमण्डले एकीभवन्ति । ताः पुनः पुनरुदयतः
प्रचरन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकीभवति । तेन तह्येष
पुरुषो न शृणोति, न पश्यति, न जिग्रति, न रसयते, न स्पृशते,
नाभिवदते, नादत्ते, नानन्दयते, न विसृजते, नेयायते, स्वपिती-
त्याचक्षते ॥ २ ॥

*2. tasmai sa hovāca yathā gārgya marīcayor
arkasyāstam gacchataḥ sarvā estasmin tejo-manḍale
ekī-bhavanti, tāḥ punaḥ punar udayataḥ pracaranti,
evam ha vai tat sarvam pare deve manasy ekī-bhavati
tena tarhy esa puruṣo na śr̥noti, na paśyati, na
jighrati, na rasayate, na spr̥śate, nābhivadate,
nādatte, nānandayate, na visṛjate, neyāyate, svapiti iti
ācakṣate.*

sah he (Pippalāda) tasmai to him uvāca said gārgya O Gārgya yathā as astam gacchataḥ the setting arkasya of the sun sarvāḥ all marīcayaḥ rays etasmin in this tejomāṇḍale circle of light (solar orb) ekibhavanti become united punaḥ again udayataḥ the rising (arkasya of the sun) tāḥ those (rays) punaḥ again pracaranti go out (radiate) evam so ha

verily *tat* that *sarvam* all (senses) *pare* higher *deve* in god *manasi* in mind *ekibhavati* become united *tena* thus *tarhi* then *eṣah* this *puruṣah* man (being) *na ṣṛṇoti* hears not *na paśyati* sees not *na jighrati* smells not *na rasayate* tastes not *na spṛśate* feels not *na abhivadate* speaks not *na ādatte* takes not *na ānandayate* enjoys not *na visṛjate* evacuates not *na iyāyate* moves not (*tadā* then) *svapiti* sleeps *iti* thus *ācakṣate* says (the world).

To him he said: 'As the rays of the setting sun, O, Gārgya, become united in the orb of light (the sun) and while rising they again go out, so (in sleep) all¹ become one in the superior god, the mind; hence the man hears not, sees not, smells not, tastes not, feels not, speaks not, enjoys, not, evacuates not, moves not; and they say "(he) sleeps".

[NOTES—1. *All become one etc.*—i.e., all the senses and organs (both motor and sensory) become dormant in the mind.]

प्राणान्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा
एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रणय-
नादाहवनीयः प्राणः ॥ ३ ॥

3. *prāṇāgnaya evaitasmin pure jāgrati, gārhapatyo ha vā eṣo'pānah, vyāno'nvāhārya-pacano, yad gārhapatyāt pranīyate pranayanād āhavaniyah prāṇah.*

etasmin in this pure city (body) prāṇāgnayah the fires of Prāṇa eva alone jāgrati remain awake eṣah this apānah

Apāna *vai* verily *gārhapatyaḥ* the Gārhapatya fire *uyānah* Vyāna *anvāhāryapacanaḥ* Anvāhāryapacana fire *yat* because *gārhapatyaḥ* from the Gārhapatya fire *praṇayanāt* that from which it is taken *praṇiyate* is taken *prāṇaḥ* Prāṇa *eva* alone Āhavaniyah the Āhavaniya fire.

The fires of Prāṇa alone remain awake in this city. This Apāna is the Gārhapatya fire, the Vyāna is the Anvāhāryapacana and the Prāṇa is the Āhavaniya fire since it is taken from the Gārhapatya fire.

[NOTES—In sleep although the senses remain dormant, the Prāṇas ever remain active. But the significance of comparing the Prāṇas to the fires is not very clear. In Agnihotra sacrifice, there are mainly three kinds of fires used viz., (1) Anvāhāryapacana or Dakṣināgṇi, (2) Gārhapatya and (3) Āhavaniya. The first fire is placed on the southern side and is used only for offering oblations to the forefathers. The second, the household fire, is kept constantly burning on an altar and all other fires are taken from it. The third is the fire into which all the oblations to gods are offered. Saṅkara says that as there are some similarities between the Agnis and Prāṇas, the analogy is drawn. Vyāna works in the nerve on the right side of the heart, so it is compared to the Dakṣiṇa fire. Apāna remains active constantly in the lower part of the system. From it proceeds the Prāṇa in sleep, so the Apāna is called Gārhapatya fire. And like the Āhavaniya fire which is taken from the Gārhapatya, Prāṇa proceeds from Apāna, so it is compared to the former fire.]

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः ।
मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरह्रवृह्ण
गमयति ॥ ४ ॥

4. *yad ucchvāsa-nīḥsvāsāv etāv āhutī samānī naya-
tīti sa samānāḥ, mano ha vāva yajamāna, iṣṭa-phalam
eva udānāḥ sa enam yajamānam ahar ahar brahma
gamayati.*

*yat as etau these two ucchvāsanīśvāsau expiration and
inspiration āhutī two oblations samānī equally nayati takes
iti thus saḥ samānāḥ that Samāna (hotā the Hotṛ priest)
manāḥ the mind ha verily yajamānāḥ the sacrificer udānāḥ
the Udāna eva indeed iṣṭaphalam the fruit of the sacrifice
saḥ he (the Udāna) enam this yajamānam the sacrificer
aharahaḥ every day brahma Brahman gamayati takes.*

As it carries the two oblations of inspiration and expiration equally into the system, the Samāna is the Hotṛ; the mind is verily the sacrificer and the Udāna is the fruit of the sacrifice inasmuch as it takes the sacrificer every day to Brahman.¹

[NOTES—1. *It takes . . . Brahman.*—Ordinarily there are three states of human consciousness — (1) the awakening state, when the physical world becomes the object of cognition, (2) the dreaming state, when dreams formed out of the impressions of the awakening state are perceived, and (3) the state of dream less deep sleep, when the content of consciousness is nothing of the sense world or its impressions, but a vague feeling of uncondi-

tioned being. There is a fourth state of consciousness known as Samādhi, when consciousness of the being alone remains in its infinitude without its limiting adjuncts. The attainment of this consciousness means the realization of Brahman. The consciousness in deep sleep is very similar to this consciousness, the difference being only that the consciousness during deep sleep is vague and impermanent, while that in the latter is distinct, full of light, and permanent at least in its effect and impression. Hence the Śruti tells here that the Udāna takes the mind, the sacrificer, every day in deep sleep to Brahman, i.e., to a state which is very near to Brahman.]

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद् दृष्टं दृष्टमनु-
पश्यति; श्रुतं श्रुतमेवार्थमनुशृणोति; देशदिगन्तरैश्च प्रत्यनुभूतं
पुनः पुनः प्रत्यनुभवति; दृष्टं चादृष्टं च, श्रुतं चाश्रुतं चानुभूतं
चानुभूतं च, सच्चासच्च, सर्वं पश्यति सर्वं पश्यति ॥ ५ ॥

5. *atraiṣa devaḥ svapne mahimānam anubhavati, yad dṛṣṭam dṛṣṭam anupaśyati, śrutam śrutam evārtham anuśṛṇoti, deśa-digantaraīś ca praty anubhūtam punah punah praty anubhavati, dṛṣṭam ca adṛṣṭam ca śrutam cāśrutam cānubhūtam cānanubhūtam ca sac cāsac ca sarvam paśyati sarvah paśyati.*

esāḥ this *devaḥ* god (mind) *atra* here *svapne* in dream *mahiṁānam* grandeur (power) *anubhavati* perceives (enjoys) *yat* what *dṛṣṭam* *dṛṣṭam* whatever seen *anupaśyati* sees again, *śrutam* *śrutam* *eva* whatever heard *artham* object *anuśṛṇoti* hears again *deśa digantaraīś* in different places and quarters *ca* also *pratyānubhūtam* perceived *punah* *punah*

again and again *pratyayanubhavati* is perceived *dṛṣṭam* seen
ca and *adṛṣṭam* unseen *śrutam* heard *asṛutam* unheard *anu-*
bhūtam perceived *ananubhūtam* unperceived *ca* and *sat* real
asat unreal *sarvam* all *paśyati* sees (*svayamapi* itself) *sarvah*
 all (*san* being) *paśyati* sees.

Here, in this state, the god enjoys¹ its power of dream—it sees again whatever has been seen before, hears whatever has been heard before, enjoys again what has been enjoyed in different places and quarters. Becoming all, it sees all that has been seen and unseen, heard and unheard, perceived and unperceived, real and unreal.

[NOTES—When all the senses lie dormant in sleep, the mind builds up in dream a world of its own out of the impressions received in the awakened state and enjoys the visions. All the different component parts of a dream are impressions of actual experiences, obtained, it may be, in different times; but they are curiously and fantastically linked together in sleep, when the controlling power of both reason and will is absent, and so we find that we experience things in dream which we have never seen or heard in the waking state. But ordinary dreams can be better explained physiologically than by mere psychology, although there are dream-phenomena that directly prove the existence of psychic mind and the Liṅgaśarīra of man.

1. *Enjoys its power.*—i.e., unlike the awakening state, enjoys its single nature untrammelled by the senses.]

स यदा तेजसाभिभूतो भवति, अत्रैष देवः स्वप्नान् न
 पश्यत्यथ तदैतस्मिन्छरीरे पुतल्सुखं भवति ॥ ६ ॥

6. *sa yadā tejasābhībhūto bhavati, atraiṣa devaḥ svapnān na paśyati, atha tad etasmin Śarīre etat sukhāṁ bhavati.*

sah he (the mind) yadā when tejasā with the power abhibhūtaḥ overpowered bhavati becomes atrā here (in this condition) eṣaḥ this devaḥ god (the Jīvātman) svapnān the dreams na paśyati does not see tadā then etasmin-Śarīre in this body etat this sukhām bliss bhavati becomes (is enjoyed).

When the mind¹ is overcome by power, the god (Jīva) sees not the dream,—then² in the body bliss is enjoyed.

[NOTES—1. *The mind is overcome by the power—* In the original the word is ‘tejasā’ which means ‘by light’ or ‘by power’. Śaṅkarācārya explains it as ‘the light of the sun, which is called citta and is in the nerves,’ but this does not elucidate the term. Ordinarily, the mind is conceived as a self-effulgent light lighting up everything it comes in contact with; but in deep sleep that self-effulgence of the mind is overpowered for the time being by some other power which might be of the Nature outside or of the body, and of a Tāmasic kind.

2. *Then in the body etc.—i.e., the blissful, calm repose of the deep sleep, which has a ray of that beatific peace enjoyed in the super-conscious state.]*

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते, एवं ह वै तत्
सर्वं पर आत्मनि संप्रतिष्ठते ॥ ७ ॥

7. *sa yathā, somyā, vayāṁsi vāso-vṛkṣam saṁpratiṣṭhante, evam ha vai tat sarvam para ātmani saṁpratiṣṭhate.*

he somya O friend (lit., good-looking man) vayāṁsi the birds yathā as vāsovṛkṣam the tree where they roost saṁpratiṣṭhante fly towards evam so ha verily tat that sarvam all these pare in the superior Ātmani in the Ātman saṁpratiṣṭhate go (are established).

As birds, my young friend, go to the tree to roost, so all¹ these rest in the superior² Ātman.

NOTES—1. *All these*—i.e., what are enumerated in the next Section.

2. *Superior Ātman*.—i.e., Jīvātman—the Ātman related to body etc.]

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च, तेजश्च तेजो-
मात्रा च, वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च, चक्षुश्च
द्रष्टव्यं च, श्रोत्रं च श्रोतव्यं च, ग्राणं च ग्रातव्यं च, रसश्च
रसयितव्यं च, त्वक्च रसयितव्यं च, वाक्च वक्तव्यं च, हस्तौ
चादातव्यं चोपस्थश्चानन्दयितव्यं च, पायुश्च विसर्जयितव्यं च,
पादौ च गन्तव्यं च, मनश्च मन्तव्यं च, बुद्धिश्च बोद्धव्यं चाहं-
कारश्चाहंकर्तव्यं च, चित्तं च चेतयितव्यं च, तेजश्च विद्योतयितव्यं
च, प्राणश्च विधारयितव्यं च ॥ ८ ॥

8. *prthivi ca prthivi-mātrā ca, āpaś cāpo-mātrā ca,*
tejas ca, tejo-mātrā ca, vāyuś ca vāyu-mātrā ca,

FOURTH QUESTION

ākāśaścākāśa-mātrā ca, cakṣuś ca drasṭavyam ca, śrot-
 ram ca śrotavyam ca, ghrāṇam ca ghrātavyam ca,
 rasaś ca rasayitavyam ca, tvak ca sparśayitavyam ca,
 vāk ca vaktavyam ca, hāstau cādātavyam ca, upasth-
 as cānandayitavyam ca, pāyuś ca visarjayitavyam ca,
 pādau ca gantavyam ca, manaś ca mantavyam ca,
 buddhiś ca boddhavyam ca, ahām-kāraś cāhaṁ-karta-
 vyam ca, cittam ca, cetayitavyam ca, tejas ca vidyo-
 tayitavyam ca, prānaś ca vidhārayitavyam ca.

prthivi earth *prthivimātrā* the subtle earth element, *ca* also *āpaḥ* *ca* and water *āpomātrā* *ca* and the subtle water element, *tejah* light *ca* and *tejomātrā* the light element *ca* and *vāyuh* the air *ca* and *vāyumātrā* the subtle air element *ca* and *ākāśah* the ether *ca* and *ākāśamātrā* the ether element *ca* and *cakṣuh* the eye *ca* and *drasṭavyam* object of sight *ca* and *śrotram* the ear *ca* and *śrotavyam* the object of hearing *ca* and *ghrāṇam* the smell *ca* and *ghrātavyam* the object of smell *ca* and, *rasaḥ* taste *ca* and *rasayitavyam* the object of taste *ca* and, *tvak* the touch *ca* and *sparśayitavyam* *ca* and the object of touch *vāk* speech *ca* and *vaktavyam* the object of speech *ca* and (i.e., what can be spoken) *hastau* the two hands *ca* and *ādātavyam* what can be taken *ca* and *upasthah* the organ of generation *ca* and *ānandayitavyam* the object of enjoyment *ca* and *pāyuḥ* the organ of excretion *ca* and *visarjayitavyam* the object of excretion *ca* and, *pādau* the two feet *ca* and *gantavyam* what can be walked up to *ca* and *manah* the mind *ca* and *mantavyam* the object of thought *ca* and, *buddhiḥ* the intellect *ca* and *boddhavyam* the object of intellection *ca* and *ahāmkārah*, the ego *ca* and *ahaṁkartavyam* the object of egoism *ca* and *cittam* the memory *ca* and *cetayitavyam* the object of

memory *ca* and, *tejah* the light *vidyotayitavyam* what is to be lighted up *ca* and *prāṇah* the Prāṇa (Energy) *ca* and *vidhārayitavyam* what can be held up *ca* and (*ete sarve ātmani saṁpratiṣṭhante* all these rest in the Ātman).

Earth and its subtle element, Water and its subtle element, Light and its subtle element, Air and its subtle element, Ether and its subtle element, the eyes and what can be seen, the smell and what can be smelt, the taste and what can be tasted, the touch and what can be touched, the organ of speech and what can be spoken, the hands and what can be taken, the organ of generation and its object of enjoyment, the organ of excretion and what can be excreted, the feet and what can be walked up to, the mind and what can be thought of, the intellect and what can be comprehended, the ego and the object of egoism, the memory and its object, the light and what can be lighted up, the Prāṇa and what is to be sustained—all these rest in the superior Ātman in deep sleep.

[**NOTES**—All the gross and subtle elements with their respective senses of perception, all the organs, both motor and sensory, all intellec-tions, even the egoity, rest unmanifested in deep sleep in the Ātman. Then the Jīva remains in his Kāraṇa Sarīra, vested in Avidyā aloen without the further superimposition of her ramifications or products. In this sense, deep sleep can be said to be nearer to the native glory of the Ātman than even in the awakening state.]

एष हि द्रष्टा स्पष्टा श्रोता व्राता रसयिता मन्ता वोद्धा कर्ता
विज्ञानात्मा पुरुषः । स परेऽक्षरे आत्मनि सम्प्रतिष्ठिते ॥ ९ ॥

9. *eṣa hi draṣṭā, spraṣṭā, śrotā, ghrātā, rasayitā, mantā, boddhā, kartā, vijñānātmā puruṣah, sa pare-akṣare ātmani sampratiṣṭhate.*

eṣah he hi verily draṣṭā the seer spraṣṭā he who feels śrotā the hearer, ghrātā he who smells rasayitā he who tastes mantā the thinker boddhā the perceiver, the knower kartā the doer vijñānātmā the self of knowledge puruṣah the person (with all the qualifying adjuncts) saḥ he pare supreme akṣare immutable, imperishable ātmani in the Ātman sampratiṣṭhate is established.

It is he who sees, feels, hears, smells, tastes, thinks, knows; he is the doer, the intelligent soul, the Puruṣa'. He' is established in the supreme, immutable Ātman.

[NOTES—The present section refers to the Jivātman inasmuch as the intelligence of the Jivātman makes all perception and intellection possible, the senses and the mind being only instruments through which it acts, or better, for whose existence the mind and the senses function.

1. *Puruṣa*—He is called Puruṣa because he is filled with limiting adjuncts.

2. *He is established...Supreme Ātman*.—The Jivātman stands to the Paramātman, according to the Advaita Vedānta, as a portion of the sky enclosed by the four

walls of a room stands to the whole sky, or, as Śaṅkara tells in his commentary, as the myriads of sun-images reflected on different waters stand to the real sun. The relation and division are only verbal and apparent and not real.

The Dvaitins and Viśiṣṭādvaitins might take this Śruti as an authority for their theory of Dualism i.e., the Jīvātman and Paramātman are two different entities, the former being dependent upon the latter. But then the subsequent passages would appear hard to be reconciled to that view. Hence this passage is better explained in the Advaitic sense.]

परमेवाक्षरं प्रतिपद्यते, स यो ह वै तदच्छायमशरीरमलोहितं
शुभ्रमक्षरं वेदयते; यस्तु सोम्य, स सर्वज्ञः सर्वो भवति, तदेष्य
स्लोकः ॥ १० ॥

10. *param evāksaram pratipadyate sa yo ha vai tad acchāyam, aśarīram, alohitam, Šubhram, akṣaram vedayate; yas tu, somya, sa sarvajñah sarvo bhavati tad esa ślokaḥ.*

yāḥ who ha vai assuredly tat that acchāyam the shadowless aśarīram bodiless alohitam colourless (lit. not of red colour) Šubhram pure akṣaram indestructible vedayate knows saḥ he param the supreme akṣaram the indestructible eva verily pratipadyate attains somya my young friend yāḥ tu and who again (evam vidvān has known thus) saḥ he sarvajñah omniscient sarvāḥ all bhavati becomes tat about that esaḥ the following ślokaḥ verse (bhavati is.)

The Supreme Undecaying One, my young friend, he verily attains, who knows the inde-

structible, the pure, without¹ shadow, colour² or body. He becomes all and omniscient. There is the following verse about it.

[NOTES—1. *Without*—i.e., unshrouded by ignorance.
2. *Colour*—i.e., devoid of all attributes.]

विज्ञानात्मा सह देवैश्च सर्वैः
प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य
स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

11. *vijñānātmā saha devaiḥ ca sarvaiḥ prāṇā bhūtāni sampṛatiṣṭhanti yatra,*
tad akṣaram vedayate yas tu somya sa sarvajñāḥ sarvam evāviveśa iti.

vijñānātmā the self of intellect (Buddhi) *sarvaiḥ* all *devaiḥ* gods (senses) *saha* with *prāṇāḥ* Prāṇas, *bhūtāni* the elements *yatra* in which *sampṛatiṣṭhanti* rest, *somya* my friend, *yāḥ* who *tu* again *tat* that *akṣaram* the imperishable *vedayate* knows *sah* he *sarvajñāḥ* omniscient *sarvam* all *eva* verily *āviveśa* enters *iti* thus.

My young friend, he who knows that Imperishable in Which rest the mind, the senses¹ and the Prāṇas, verily becomes omniscient and enters into all.

[**NOTES—1.** *The senses and the Prāṇas*—Saṅkarācārya explains ‘Devas’ in the text as gods like Agni, Indra, etc., who preside over the functions of the senses and ‘Prāṇas’ as the senses.

Enters into all—i.e.. realising himself as the Ātman feels himself as existing in all.]

END OF THE FOURTH QUESTION

पञ्चमः प्रश्नः FIFTH QUESTION

अथ हैनं शैव्यः सत्यकामः पप्रच्छ—स यो ह वै तद्भगवन्
मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत, कतमं वाव स तेन लोकं
जयतीति । तस्मै स होवाच ॥ १ ॥

1. *atha hainam ūaibyah satya-kāmaḥ papraccha, sa yo ha vai tad, bhagavan, manusyeṣu prāyanāntam Omkāram abhidhyāyīta, katamam vāva sa tena lokam jayatīti. tasmai sa hovāca.*

atha then ūaibyah satyakāmaḥ Satyakāma, the son of Śibi ename him (Pippalāda) papraccha asked bhagavan Venerable Sir manusyeṣu among men, saḥ yaḥ he who prāyaṇāntam until death tat that Omkāram the Om abhidhyāyīta would meditate, saḥ he tena by that katamam which lokam world jayati conquers (attains) iti thus. tasmai to him saḥ he (Pippalāda) uvāca said ha verily.

Then Satyakāma, the Sun of Śibi, asked him, ‘Venerable Sir, among men what world does he attain by that, who would meditate upon Om until death?’ To him he replied:

एतद् वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।
तस्माद् विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

2. etad vai satyakāma param ca aparam ca brahma yad Omkāraḥ, tasmād vidvān etenaivāyatanaṇaikataram anveti.

satyakāma O Satyakāma *etat* this *vai* verily *param ca* superior *aparam ca* and inferior *brahma* Brahman *yat* what *Omkāraḥ* Om *tasmāt* therefore *vidvān* the knower *etena* by this *āyatana* means *ekataram* one of the two *anveti* attains.

What is Om, O Satyakāma, is verily the higher¹ and the lower Brahman. Therefore the knower attains either of the two by this means.

[NOTES—1. *Higher and lower Brahman*.—i.e., the supreme, unmanifested, absolute Brahman, and the manifested Hiraṇyagarbha.

Om being the all-comprehensive sound-symbol of Brahman, it represents the manifested state of Brahman by its audible sound, and the unmanifested by its inaudible, unexpressed form, known as the *ardhamātrā* or *kalātīta*.

स यद्येकमात्रमभिज्ञायीत स तेनैव संवेदितस्तर्णमेव जगत्यामभिसंपद्यते। तस्मृचो मनुष्यलोकमुपनयन्ते, स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ ३ ॥

3. sa yady eka-mātram abhidyāyīta, sa tenaiva saṁveditas tūrṇam eva jagatyām abhisampadyate; tam r̥co manusya-lokam upanayante, sa tatra tapasā brahma-caryenā śraddhayā saṁpanno mahimānam anubhavati.

FIFTH QUESTION

sah he yadi if ekamātram the one syllable (i.e., A) *abhidhyāyita* meditates upon *sah he tena* by that *eva* alone *samveditah* being enlightened *tūṇam* quickly *eva* verily *jagatyām* into this world *abhisampadyate* comes back (is reborn) *rcaḥ* the Ḗks(i.e., the first mātrā A) *tam* him *manuṣyalokam* the world of man *upanayante* take *sah he tatra* there *tapasā* with Tapas (austerity) *brahmacaryena* with continence *śraddhayā* with faith *sāmpannah* being endowed *mahi-mānam* greatness *anubhavati* gets.

If he meditates upon the one syllable, he comes back to this world very soon (after his death) being enlightened by that. Ḗks take him to the world of man, where he attains the greatness (in life) being endowed with austerity, continence, and faith.

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भिरुभीयते सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४ ॥

4. *atha yadi dvī-mātrenā manasi sampadyate, so'ntarikṣam yajurbhir unniyate soma-lokam, sa somaloke vibhūtim anubhūya punar āvartate.*

atha again yadi if dvimātrenā by two syllables (A + U) (*abhidhyāyita* meditated *tadā* then) *manasi* in mind *sampadyate* attains (becomes united) *sah he yajurbhiḥ* by the Yajus *antarikṣam* in the sky *somalokam* the world of the moon *unniyate* is taken up *sah he somaloke* in that world of the moon *vibhūtim* grandeur (objects of enjoyment) *anubhūya* having enjoyed *punah* again *āvartate* returns.

If, again, one meditates upon the two syllables, one is united¹ with the mind (after death). He is taken to the world of the moon in the sky, and there in that world of the moon having enjoyed its grandeur, comes back again (into this world).

[NOTES—1. *United with the mind*—i.e., remains in his Sūkṣmaśarīra, the mental body.]

यः पुनरेतं त्रिमात्रेणौमित्येतेनैवाक्षरेण परं पुरुषमभिद्यायीत
स तेजसि सूर्ये संपव्वः। यथा पादोदरस्त्वचा विनिर्मुच्यत एवं
ह वै स पाप्मना विनिर्मुक्तः स सामभिरुद्धीयते ब्रह्मलोकं स
एतस्माज्जीवधनात्परात्परं पुरिशयं पुरुषमीक्षते, तदेतौ श्लोकौ
भवतः ॥ ५ ॥

5. *yah punar etam trimātrenā om ity etenai vāksarena param puruṣam abhidhyāyīta, sa tejasī sūrye sampannah; yathā pādodaras tvacā vinirmucyata evam ha vai sa pāpmānā vinirmuktah sa sāmabhir unniyate brahma-lokam, sa etasmāj jīvaghanāt parāt-param puriśayam puruṣam ikṣate: tad etau ślokau bhavataḥ.*

yah who *punah* again *etam* this (Om) *trimātrenā* with the three syllables (A+U+M) *om Om iti* thus *etenā* by this *akṣareṇā* letter *param* the Supreme *puruṣam* Puruṣa (Being) *abhidhyāyīta* would meditate *sah* he *tejasī* in the light *sūrye* in the sun *sampannah* becomes united *yathā* as *pādodara* serpent *tvacā* from the skin (slough) *vinirmucyate* is freed *evam* like that *ha vai* verily *sah* he *pāpmānā* from sins *vinirmuktah* be-

comes free *sah* he *sāmabhiḥ* by the Sāma hymns *unniyate* is elevated to *brahma lokam* the world of Brahmā *sah* he *etas-māt* from this *jīvaghanāt* the Macrocosmic Soul (Hiraṇyagarbha) *param* the Supreme *puriśayam* existing in the heart *puruṣam* the Puruṣa *ikṣate* beholds *tat* about that *etau* these *ślokau* two verses *bhavataḥ* are.

Again, he who meditates upon the Supreme Puruṣa with the letter Om, constituted of three moras becomes united with the effulgent Sun. He is freed from all sins, even as a snake is freed from its slough. He is taken up to the world of Brahmā by the Sāma hymns. From that Macrocosmic Self he beholds the Supreme Puruṣa residing in the heart. There are the two following verses about it:

[NOTES—1. *Becomes united etc.—i.e.,* he attains the path of Kramamukti.]

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः ।
क्रियासु वाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पते ज्ञः॥८॥

6. *tisro-mātrā mṛtyumatyah prayuktā anyonya-saktā anaviprayuktāḥ kriyāsu bāhyābhyantra-madhyamāsu samyak-prayuktāsu na kampate jñāḥ.*

tisrah the three *mātrā* Mātrās (moras) *ekaikaśah* separately) *prayuktāḥ* employed (*cet if*) *mṛtyumatyah* are mortal *anyonyasaktāḥ* when attached to one another *anaviprayuktāḥ*

not wrongly employed (*bhavati* becomes) *bāhyābhyanṭaramādhyamāsu* in the external, internal, and the middle *kriyāsu* functions *samyak* properly *prayuktāsu* when employed *jñāḥ* the knower *na kāmipate* does not tremble.

The Three Mātrās when¹ employed separately are mortal; but when² they are connected with one another, they are not wrongly employed. When³ they are properly employed, in all the⁴ internal, external, and middle functions, the knower trembles⁵ not.

[NOTES—1. *When employed separately etc.*,—when each of the three mātrās A U M. is taken separately and meditated upon, the contemplator has to be born again and again in this world as explained in V. 3.4.

2. *When they are connected with one another etc.*—i.e., when all the three mātrās are blended together in significance and sound, they truly represent the universal Brahman, and when thus meditated upon, they bear the proper fruit as described in the previous section.

3. *When they are properly employed*—i.e., properly meditated upon.

4. *The internal, external, and middle functions*—i.e., in sleeping, waking, and dreaming states.

5. *Trembles not*—i.e., does not waver from the consciousness of the Ātman or from the meditation.]

ऋग्गिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तकवयो वेद्यन्ते ।
तप्रोङ्गारैवायतनेनान्वेति चिद्रान् यत्तच्छान्तमजरमसृतमभयं परं
चेति ॥ ७ ॥

7. *r̥ghbir etam, yajurbhir antarikṣam, sāmabhir
yat tat kavayo vedayante tam oṁkārenaivāyatanenān-
veti vidvān yat tac chāntam, ajaram amṛtam, abhayam,
param ca iti.*

r̥ghbhiḥ by the Ṛks (i.e., the first mātrā) *etam* this (i.e., the world of man) *yajurbhiḥ* by the Yajus (i.e., by the second mātrā) *antarikṣam* the sky (i.e., the world of the Moon situated in the sky) *sāmabhiḥ* by the Sāmans (i.e., by the third mātrā along with the first two) *yat* what *kavayah* the wise *vedayante* know *tat* that (*brahmalokam* the world of Brahmā āpnoti attains) *yat* what *sāntam* peaceful *ajaram* undecaying *amṛtam* immortal *abhayam* free from all fear *param* supreme *tam* that (Brahman) *vidvān* the sage *oṁkāreṇa* by Om āyatanena means *eva* only *anveti* gets united with *ca* and *iti* thus.

By the Ṛk hymns this world is attained, by Yajus the sky (the world of the Moon), and by the Sāmans, is attained that which is known to the wise only. What is peaceful, undecaying, immortal, free from all fear and supreme, the sage also attains by means of this Om.

[NOTES—The sound Om is produced by the combination of the sounds A, U and M. These are the three mātrās of Om; further there is the Ardhamātrā, or the

inaudible sound which still lingers even when the audible sound dies away, and which can be detected only by fine perception and concentration.

It is held that Om is the sound-symbol of Brahman, and so it is said to be the first sound produced at the beginning of creation. From the three mātrās of Om came out the 'feet' of Gāyatrī, and from the three 'feet' came out the three Vedas and the three worlds or Vyāhṛtis. From a came out '*tat saviturvarenyam*' which expanded itself into the R̥gveda, from u, '*bhargo devasya dhīmahi*' which expanded itself into Yajurveda, and from m, '*dhiyo yo nah pracodayāt*' which expanded itself into Sāmaveda. The first is *stutipara* (hymnal), the second is *kriyāpara* (devoted to work), and the third is *jñanapara* (devoted to knowledge).

So by the meditation upon the different mātrās, different ends are attained according to the significations of the mātrās. But when the mind is concentrated upon the Ardhamātrā, the Supreme Brahman is realized. This has been indicated by the latter half of this section. For further information *vide* Swāmi Vivekānanda's *Bhaktiyoga*.]

END OF THE FIFTH QUESTION

षष्ठः प्रश्नः SIXTH QUESTION

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः
कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत—घोडशकलं भारद्वाज
पुरुषं वेत्थ ? तमहं कुमारमब्रुवं नाहमिमं वेद यद्यहमिममवेदिष्
कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनन्त-
मभिवदति । तस्माक्षार्हार्थ्यनृतं वक्तुम् । स तृणीं रथमारुद्धा
प्रवद्वाज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १ ॥

1. *atha hainam sukesā bhāradvājah paṭraccha,
bhagavan, hiranya-nābhah kausalyo rāja-putro mām
upetyaitam praśnam apṛcchata; śodaśa kalam, bhā-
radvāja, puruṣam vetha, tam aham-kumāram abru-
vām, nāham imam veda, yady aham imam avediṣam
katham te nāvakṣyam iti, sa-mūlo vā esa pariśusya-
ti yo'nṛtam abhivadati, tasmān nārhaṁy anṛtam
vaktum sa tūṣṇīṁ ratham āruhya pravavrāja, tam
tvā pṛcchāmi, kvāsau puruṣah iti.*

*atha next ha verily bhāradvājah sukesā Sukeśas of the
Bhāradvāja Gotra enām him (Pippalāda) paṭraccha asked
bhagavan holy sir kausalyah of Kosala hiranyanābhah Hiraṇ-
yanābha rājaputraḥ the prince mām me ubelya having app-*

roached etam this *praśnam* question *apṛcchata* asked *bhāradvāja* O Bhāradvāja, ṣoḍaśakalam of sixteen parts *puruṣam* Puruṣa *vettha* do (you) know *aham* I *tam* that *kumāram* prince *abruvam* said *aham* I *imam* this *na veda* do not know *aham* I *yadi* if *imam* this *avediṣam* had known (*tarhi* then) *te* to thee *katham* why *na* not *avakṣyam* have told *iti* thus *yāḥ* who *anṛtam* falsehood *vadati* tells *eṣāḥ* this one *vai* verily *samūlah* with the whole root *pariśuṣyati* dries up (is destroyed) *tasmāt* therefore *anṛtam* falsehood *vaktum* to tell *na arhāmi* I do not deserve *sāḥ* he (the prince) *tūṣṇīm* silently *ratham* the chariot *āruhya* having ascended *pravavrāṭa* went away, *tvā* to thee *tam* that *prechāmi* I ask *asau* this *puruṣāḥ* Puruṣa *kva* where *iti* thus.

Next, Sukeṣa of the clan of Bhāradvāja, asked him: ‘Venerable Sir, Hiranyaṇābha, the prince of Kosala, came to me and put me the question, “Well Bhāradvāja, do you know the Puruṣa who is of sixteen parts?” I replied to the Prince, “I do not know him; had I known him, why should I not tell it to thee? He who tells a lie, perishes, root and all; so it behoves me not to tell a lie.” He got into his chariot and went away. So I ask thee where is that Puruṣa?’

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो
यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥ २ ॥

2. *tasmai sa hovāca, ihaivāntaḥ-śarīre, somya, sa puruṣo yasminn etāḥ ṣoḍaśa-kalāḥ prabhavanti iti.*

tasmai to him *sah* he *ha* verily *uvāca* said, *somya* my young friend *sah* that *puruṣah* the Puruṣa *iha* here *antah* *śarīre* within this body (*vartate* exists) *yasmin* in which *etāḥ* these *śoḍaśakalāḥ* the sixteen parts *prabhavanti* arise.

To him he said: 'Here within this body, my friend, exists that Puruṣa from which arise the sixteen parts.'

[NOTES—Here it is stated that the Puruṣa, the Ātman, of which more will be spoken in the subsequent sections, is within this body; but the statement should not be taken in too strict a sense. As the Ātman is generally perceived first as our own very self, which animates this body, it is spoken of as existing within this body. In reality He is all-pervading, unrestricted by space-limit.]

स इक्षांचक्रे । कस्मिद्वहमुत्क्रान्त उत्क्रान्तो भविष्यामि
कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ ३ ॥

3. *sa iksāṁcakre, kasminn aham utkrānta utkrānto bhaviṣyāmi, kasmin vā pratiṣṭhite pratiṣṭhāsyāmi iti.*

sah he *iksāṁcakre* thought *kasmin* *utkrānta* who having gone out *aham* I (*api* also) *utkrāntaḥ* gone out *bhaviṣyāmi* shall become *kasmin* *pratiṣṭhite* who being established *pratiṣṭhāsyāmi* shall be established (in this body).

He reflected: By whose going out shall I go out and by whose stay again shall I stay (in this body)?

स प्राणमसृजत । प्राणाच्छ्रद्धां खं वायुज्योतिरापः पृथि-
वीन्द्रियं मनः । अन्नमशाद्वीर्यं तपो मन्त्राः कर्मलोकाः लोकेषु
च नाम च ॥ ४ ॥

4. *sa prāṇam asṛjata, prāṇāc chraddhām khaṁ vāyur
jyotiḥ āpaḥ pṛthivīndriyām, manah annam, annād
vīryām, tapo mantrāḥ karma lokāḥ, lokaṣu ca nāma ca.*

sah he (the Puruṣa) prāṇam the Prāṇa (Hiraṇyagarbha) asṛjata created prāṇāt from the Prāṇa śraddhām faith khām ether vāyuh air jyotiḥ fire āpaḥ water pṛthivī earth indriyam the senses, manah the mind annam food annāt from food vīryam vigour (strength) tapaḥ penance mantrāḥ the Vedas karma the Yajñas lokāḥ the worlds lokaṣu in the worlds ca again nāma name ca also (asṛjata created).

He created the Prāṇa; from the Prāṇa came out faith,¹ ether, air, fire, water, earth, the senses, the mind, and food. From² food came vigour, penance, the Vedas, the Yajñas, and the worlds. And in the worlds again was created Name.

[NOTES—The sixteen categories enumerated here are the sixteen Kalās or parts belonging to the Puruṣa referred to in the previous sections. The cosmology is rather loosely described here.

1. *Faith*—Śraddhā is the word used in the text, and it has been explained as Āstikyabuddhi, but it may very well be taken here for Buddhi itself.

2. *From food etc.*—Food produces vigour and strength in man, which again leads him to do different works, and for the enjoyments of the results of those works different worlds were created. Hence in this sense, it has been said that 'from food came vigour etc.']

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं
गच्छन्ति भिद्यते तासां नामरूपे समुद्र इत्येवं प्रोच्यते एवमेवास्य
परिद्रिष्टिरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं
गच्छन्ति; भिद्यते तासां नामरूपे पुरुष इत्येवं प्रोच्यते स षोड-
कलोऽसृतो भवति तदेष श्लोकः ॥ ५ ॥

5. *sa yathemā nadyaḥ syandamānāḥ samudrāyanāḥ samudram prāpyāstām gacchanti bhidyete tāsām nāma-rūpe samudra ity evam procyate, evam evāsyaparidraṣṭur imāḥ ṣoḍaśa-kalāḥ puruṣāyanāḥ puruṣam prāpyāstām gacchanti bhidyete tāsām nāma-rūpe puruṣa ity evam procyate, sa eṣo'kalo'mṛto bhavati, tad eṣa Ślokāḥ.*

saḥ that yathā as samudrāyanāḥ coursing towards the ocean syandamānāḥ flowing imāḥ these nadyaḥ rivers samudram the ocean prāpya having reached astam gacchanti disappear tāsām their nāmarūpe names and forms bhidyete are obliterated, samudraḥ the ocean iti thus evam alone procyate is spoken of evam so eva verily asya of this paridraṣṭuḥ the seer of all things puruṣasya of the Puruṣa imāḥ these puruṣāyanāḥ resting in the Puruṣa ṣoḍaśakalāḥ the sixteen kalās puruṣam the Puruṣa prāpya having reached astām gacchanti disappear tāsām of these nāmarūpe the

name and form *bhidyete* are destroyed *puruṣah* the Puraṣa *iti* thus *evam* alone *procycate* is spoken of *sah* that *eṣah* this (person) *akalāḥ* devoid of *kalāḥ* *amṛtaḥ* immortal *bhavati* becomes *tat* about that *eṣah* the following *ślokaḥ* verse (*bhavati* is).

As the flowing rivers that tend towards the sea, having reached it, merge into the ocean, all their names and forms disappear and people speak only of the ocean, so the sixteen *kalāḥ* of this Seer, the Puraṣa resting in Him alone, having reached Him disappear in Him ; their names and forms are destroyed and people speak of the Puraṣa only. Then He becomes devoid of *kalāḥ*, and immortal. There is the following verse about it.

[NOTES—When all the sixteen *kalāḥ* which are cognized in the ordinary ‘ignorant’ state are merged in the Ātman in Samādhi by the practice of Yoga, then their existence is not perceived in the consciousness and the Conscious Principle, the Ātman, alone remains in its unalloyed glory.]

अरा इव रथनाभौ कला यस्मिन् प्रतिष्ठिताः ।
तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥ ६ ॥

6. *arā iva ratha-nābhau kalā yasmin pratiṣṭhitāḥ tam vedyam puruṣam veda yathā mā vo mṛtyuh parivyathāḥ iti.*

ratha-nābhau in the nave of the chariot *arāḥ* spokes *iva* like *kalāḥ* the *kalās* *yasmin* in whom *pratiṣṭhitāḥ* are established *tam* that *vedyam* worth knowing *puruṣam* the *Puruṣa* *veda* know *yathā* so that *mṛtyuh* death *vah* you *mā* *parivyathāḥ* may not hurt.

In whom rest the *kalās* like spokes in the nave of a chariot-wheel, know Him, the *Puruṣa*, worthy to be known, that death might not hurt you.

[**NOTES**—The simile given here is very significant. As the spokes only rest on the nave but do not form an integral part of the same, so these *kalās* are not part of the *Puruṣa* in the real sense of the term; they are mere erections of His *Māyāśakti*, and as such, are dependent on Him.]

तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेद । नातः परमस्तीति ॥ ७ ॥

7. *tān hovāca, etāvad evāham etat param brahma veda, nātāḥ param asti iti.*

tān to them ((*sah*) he *uvāca* said *aham* I *etāvat* up to this *etat* this *param* Supreme *brahma* the *Brahman* *veda* know. *ataḥ* beyond this *param* Superior *na asti* there is not.

To them he said, 'So far I know of the Supreme Brahman; there is nothing higher than that.'

ते तमच्यन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति । नमः परमकृष्णभ्यो नमः परमकृष्णभ्यः ॥ ८ ॥

PRASNO PANI SA

8. *te tam arcayantah, tvam hi naḥ pītā yo'smākam
avidyāyāḥ param pāram tārayasi iti. namah parama-
ṛṣibhyo namah parama-ṛṣibhyāḥ.*

te they (the six questioners) tam him arcayantah having worshipped (uvāca said) tvam hi verily thou (art) naḥ our pītā father, yaḥ who asmākam us avidyāyāḥ of the ignorance param the supreme pāram the shore beyond tārayasi taken iti thus namah obeisance paramaṛṣibhyāḥ namah paramaṛṣibhyāḥ to the highest Ṛsis.

Having worshipped him, they said, 'Thou art our father that hast taken us across to the other shore beyond avidyā (ignorance).

Obeisance to the highest Ṛsis !

Obeisance to the highest Ṛsis !

END OF THE SIXTH QUESTION

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिररैङ्गस्तुष्टवांसस्तनूभिः व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्ताक्षर्यो अरिष्टनेमिः स्वस्ति नो वृहस्पतिर्दधातु ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

ॐ तत्सत् ॥ हरिः ॐ ॥



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